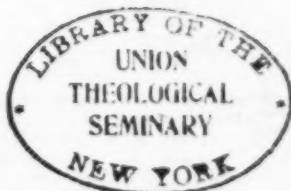


The
**CHRISTIAN
CENTURY**
A Journal of Religion



The Passing of Pan-Americanism
By John A. Mackay

Freedom Among Presbyterians
By Henry Sloane Coffin

The Gospel Is at Stake
In China!
An Editorial

Fifteen Cents a Copy—May 19, 1927—Four Dollars a Year

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MAY 17 1927

The New Patriotism

POEMS OF WORLD BROTHERHOOD



*By American and
British Poets*

Compiled by Thomas Curtis Clark and Esther A. Gillespie

FOREWORD BY EDWIN MARKHAM

*You preach and teach and advocate World Brotherhood,
but do you know the literature of brotherhood?*

Who wrote these fine lines?:

"I sing the song of a new Dawn waking,
A new wind shaking
The children of men.
I say the hearts that are nigh to breaking
Shall leap with gladness and live again. . . ."

"Where are you going, Great-Heart?
'To break down old dividing lines;
To carry out my Lord's designs;
To build again His broken shrines.'
Then God go with you, Great-Heart."

"I dreamed a dream, I saw a city
Invincible to the whole of the rest of the earth,
I dreamed that it was the new City of Friends."

"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry."

"O mighty patriots, maintain
Your loyalty!—till flags unfurled
For battle shall remain
And shine over an army with no slain,
And men from every nation shall enroll,
And women—in the hardihood of peace!"

"The crest and crowning of all good,
Life's final star is Brotherhood". . .

"Drums and battle-cries
Go out in music of the morning-star—
And soon we shall have thinkers in the place
Of fighters. . . ."

"Our country hath a gospel of her own
To preach and practice before all the world—
The freedom and divinity of man,
The glorious claims of human brotherhood". . .

*All the above are in "The New Patriotism"—together
with 100 other pages of "brotherhood" poetry.*

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Ministers, Poets, Editors, Laymen.

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EDITORIAL

NEWSPAPERS and newspaper correspondents in Shanghai find it hard to discover words which will adequately portray their scorn, disgust, loathing, contempt and so forth for the pusillanimity, cowardice, abjectness, or what have you, of the United States. They intimate that their emotions are shared, if not surpassed, by every red-blooded white man

America Stops Intervention In China

—including diplomats, consuls, marines, sailors, soldiers, importers, exporters, big butter and egg men, missionaries, and all the rest—in the far east. Washington, in the view of these gentlemen, is inhabited by timid souls with a congenital yellow streak. And America has betrayed the future of the white race. All of which grows out of the fact that America has undoubtedly stopped international military action that would have led to intervention in China. Under the emotional stress created by the first reports of the lootings at Nanking, the United States was induced to join with Great Britain, France, Italy and Japan in the identic notes of April 11. These notes, it will be remembered, threatened "appropriate measures." When the reply of the Hankow government was received, both London and Shanghai declared it unsatisfactory. "Appropriate meas-

ures" were in order. But by that time the American government had regained its poise. It had made up its mind that it had no interest either in restoring a British sphere of influence in the Yangtze valley or in trying to throw a naval cordon around the activities of the Chinese nationalists. Mr. Coolidge let the newspapers know that the American idea of an appropriate measure, under the circumstances, was to keep still and do nothing. Whereupon the whole scheme for drastic action fell to pieces. Japan was the first to range herself alongside the United States. France followed. Even Italy—for all Mussolini's itch for glory—could not see where glory was to be gained in the Yangtze valley. Now Sir Austen Chamberlain has told the house of commons that Great Britain will let matters stand where they are for the time being. This, say the Shanghai fire-eaters, is pusillanimous. Maybe so. But it is also an excellent way in which to avoid what might easily have become an international tragedy. Opinion in this country will solidly support Washington. Now if the government would only pull those gunboats off the Yangtze and away from Hankow . . .

Avenging Wrath and Floods

IT IS GRATIFYING to be able to state that, so far as we have observed, there have been no efforts to interpret the devastating floods in the Mississippi valley as punishment inflicted by an outraged deity upon the sinful dwellers in the lowlands. If the calamity had been a tornado, a fire, an earthquake, or a tidal wave, doubtless there would have been the usual outburst of piously blasphemous explanations that the divine patience was exhausted and that the sufferers were getting what was coming to them for their intolerable iniquities. It was so with Galveston, San Francisco, and Florida. It is doubtful whether there has been any notable improvement in theological thinking since those earlier disasters, and the problems of theodicy are as baffling as ever. But this is a plain case of high water. One can almost see why it happened. At least one can see why it happened where it did. Even those who hold the crudest ideas of divine justice can scarcely conceive it as operating only up to a certain contour line of elevation. It seems so natural for water to run down hill and to seek its level that those who look for manifestations of the power of God only in the wholly inexplicable are hesitant to include

this cataclysmic but rather natural event in the category of "acts of God." The conception of a God who acts through the orderly operation of laws rather than by arbitrary acts of will in defiance of them is still hard to grasp. One does not have to be a materialist to believe that the reason for the flood in the bottom lands is not that God is angry with Arkansas and Louisiana but that there is too much water in the river to run off through the normal channel. But one does have to be something of a materialist not to recognize something divine in the impulse which prompts those who are themselves in danger to risk their lives still further in the relief of those more imminently imperilled and in the motive which leads those who are remote from the scene of the disaster to send aid to those who suffer. The problem of good is much more puzzling for the materialist than the problem of evil is for the man of faith.

Mr. Stimson Straightens It All Out

MANIFOLD REJOICINGS fill the air at word that the fighting in Nicaragua is about to end. Mr. Henry L. Stimson, President Coolidge's personal representative, is said to have accomplished what all the agents of the state, war and navy departments had failed to do. The terms of peace include a general disarmament and amnesty, the inclusion of some of Señor Sacasa's followers in the cabinet of President Diaz, the retention of an American marine guard, and a general election in 1928 under American auspices. They also undoubtedly include guarantee of the regularity of the loans made in the United States to Señor Diaz for the purpose of putting down the revolution, although nothing is said in public about this. American opinion seems to accept this as the best way out of a bad mess, and probably it is. Not much is now to be gained from asking why we got into the mess in the first place, or why, being in it, we trifled with it as we did. What does need to be seen is that this solution leaves the United States definitely established in another Central American country. It is said, of course, that American forces will be retained only as long as they are needed to keep order. But it can be taken for granted that that means a long, long time. Mr. Coolidge's new doctrine of our peculiar "moral responsibility" in the Caribbean area is carrying us swiftly toward a type of suzerainty that is hardly distinguishable from an avowed protectorate. If Nicaragua and the other Caribbean states were in Africa or Asia we would probably operate through the league of nations, and have them assigned to us in the form of mandates. Between a mandate and a moral responsibility almost the only difference seems to be geography and taste in vocabulary. Either term means only a contemporary form of imperialism.

A Head for the Prohibition Enforcement Bureau

MR. ROY A. HAYNES is the acting federal prohibition commissioner. He is the choice of the anti-saloon league for the permanent post. The anti-saloon league lets us know this in frequent missives, all asking us to urge the President, Mr. Mellon, and anybody else who

may have some influence in the matter, to make Mr. Haynes the unmitigated head of this section of the government. But there are others within the prohibition movement who do not seem so strong for Mr. Haynes. They protest that they have nothing against him personally. They think he is a fine man, and they know he is a dry, and they have never heard of his deserting his family or lifting his hand against a woman. But he did have a try at the enforcement job once before—and the memory thereof remaineth. So, say they, anybody but Haynes. A former lieutenant-governor of New York is suggested by some of these objectors to Haynes. The state government of New York might appear, on first thought, a queer place to look for prohibition enforcers. But then, there is a chance that it would be just the place in which to learn the size and difficulty of the task. We note with interest that the Methodists are not whooping it up for Haynes. The Christian Advocate of New York even goes so far as to say that Mr. Coolidge could find "no more convincing way to show that his prohibition is only mildly political than to give the acting commissioner the post." If the inner circle at Washington has ever heard of the relations supposed to exist between the anti-saloon league and the Methodists—and the chances are that it has—it will ponder these words from what Methodists like to call their "great official" before passing on this plum to Mr. Haynes. In the meantime, we find it hard to work up much excitement over the appointment, no matter who gets it. It really makes little difference who holds the title of prohibition commissioner. If the President of the United States ever makes up his mind to have prohibition enforced, it will be enforced. If he remains content to have it a political plaything, it will not be enforced. That is the fundamental fact in this situation.

Something New Under the Sun

SOLOMON did not contemplate the Columbia Conserve company of Indianapolis, when he said there was nothing new under the sun. In this plant the workers sit in council and decide all matters, both of policy and business. They have organized workers' classes, imported an educator to teach them, and set apart an hour each day for a class studying "industrial democracy." Every worker has his chance in turn to join the class and to study on the company's time. One of the latest steps is that of putting applications for positions in the plant into the hands of the educational committee for report as to availability. This is not to insure education or the lack of it, but to pass on questions of character. The high goal of this concern is that of making men and women rather than money, and of discovering whether or not a group of common working folk can develop into a self-governing industrial democracy. After nine years of effort, and with many problems yet unsolved, the project has proven its workability by the ordinary tests of production and increased profits, to say nothing of those spiritual factors that do not yield to statistics. Recently the council, composed of all regular workers in the company's employ, voted to adopt a pension plan, to grant an allowance for each child under sixteen years of age in the families of all workers with a salary of less than

thirty dollars per week, to allocate vacations of two weeks on pay to each worker in such way as to keep the plant in operation all the year round, and to add time to the vacation period for attendance at the council meetings. They voted to send a representative to a meeting of the Fellowship for a Christian Social Order, to "loan" the president and general manager to other firms wishing advice on setting up like councils in their plants, and to employ a youth who could not pass the physical test on the score that he could make an intellectual contribution.

"Conceding" the President's Request

THE PRESIDENT of this company, Mr. William P. Hapgood, was, with his family, the former owner. He is now just an employee, having made all his stock preferred and that of the workers common, so that they can vote all the stock. He has a large farm upon which he is trying to work out a like plan for workers' control. To the average employer and factory manager the following item from the workers' bulletin will read like sacrilege. In the most matter of fact manner an account given of a council meeting reads that "a letter from W. P. Hapgood, asking permission of council to remain at work on his farm in the morning of each day and to report in the afternoon, was read by the chairman. (The council holds its meetings regularly in Mr. Hapgood's absence.) On account of his interest in the farm and the fact that work in the plant which usually calls for his attention is insufficient just now to keep him occupied, the council felt that his request was reasonable and it was conceded without much discussion." There is, however, much discussion in the council meetings when proposals are made that are innovations. When it was proposed recently that women should receive allowances for dependents even when they were not heads of households, there was much discussion and the proposition failed of a majority. The following comment in the bulletin reveals the working philosophy of the leaders: "We believe in sex-equality, and we do what we can to achieve it, but our contribution in this direction, as in other progressive ways, will always be measured by the ability of the business to prosper while departing from the ways of competitors and compatriots alike. The conservatives won in this contest because caution was more clearly emphasized than venture—and, perhaps, it was wisdom to have had it so."

Sacco-Vanzetti Decision To be Reviewed

Governor FULLER, of Massachusetts, will make some sort of examination of the Sacco-Vanzetti case. No official announcement to this effect has been made as yet, but the preliminary moves which the governor is making all point in this direction. This is all that the friends of the condemned men ask. They do not care what method the governor pursues. He can make his own investigation; he can summon a commission of citizens worthy of public trust to make an investigation for him; he can work in co-operation with such a commission. Any method that he chooses to follow is all right. All that is desired is to have the case against the two men honestly examined in the light

of all the facts now available. If there is any such full and honest review, it is unthinkable that either man will be put to death. In the meantime, friends of justice will not refrain from expressing their admiration for the courage with which many of the most distinguished of the citizens of Massachusetts have been pressing the governor to take this case under advisement. In other parts of the country, a heavy majority of those who have studied this case believe that justice has miscarried. It requires no particular valor under such circumstances to advocate some form of interference with the doom now hanging over the two men. But in Massachusetts, local passion makes the situation entirely different. There, a considerable portion of the population—especially of the conservative and snugly-established population—is in arms lest anything be done that might cast a shadow of doubt on the inerrancy of the judiciary. This is what lies behind the unfortunate attack by Dr. Gordon on Bishop Lawrence. But all honor to Bishop Lawrence, and to the other citizens of Massachusetts who, with him, have done so much to secure this examination by Governor Fuller into the whole truth concerning these two men.

Youth Gives the Retort Courteous

THE QUESTION why young people behave so little like human beings not only agitates the adult mind but occasionally attracts the attention of the young themselves. Perhaps the young are more keenly conscious of being criticized than of the qualities at which the criticism is directed. Recently the representatives of a dozen or more college papers met at Amherst to consider the indictments which are most frequently and forcibly brought against youth, especially against academic youth. A considerable part of the defense consisted in the reply, *tu quoque*. So far as the conduct of college youth is objectionable—and it was admitted that there are some faults—it is not because youth is uniquely perverse but because it is subjected to the demoralizing influence of age. Do college students drink? Yes, more or less. But so also do their fathers. So do some of their mothers, though perhaps it was not nice to mention it on the day before mothers' day. And whether or not the parents of a particular college boy or girl are addicted to this habit, college alumni in general drink more than college students. Attention has been called before to the demoralizing influence of returning alumni at class reunions and the like. College authorities, while desirous of keeping in touch with the alumni and delighted to have them make the annual pilgrimage back to the campus at commencement time, sometimes view these returns with apprehension and breathe easier when they are over for the season. Over-emphasis on athletics is also blamed on enthusiastic alumni more than on the students. When the old-timer goes back for a big game he wants it to be a tremendous occasion. It must be that if it is to give him any satisfying thrill, accustomed as he is to rather vivid forms of entertainment. The college students themselves, as these academic editors truly state, are the "sanest factor" in the situation. Even the undergraduate cheer-leader is not half the imbecile that he appears. He is carefully trained

to perform as a whirling and howling dervish because the alumni want to see pep and plenty of it. It is the alumni who do most of the gambling on college games and furnish the slush funds for the corruption of amateur athletics and make the most insistent demand for winning teams at any cost. Students would be content with sane athletics. The alumni want a Roman holiday. Flaming youth flames because their elders pile combustible material around them and supply the torch.

Problems and Partridges

IT IS A MATTER of rather elementary geographical information that the city of Chicago, with its three million people elbowing each other on crowded sidewalks and still more ruthlessly jostling each other in the congested paths of economic competition, lies at the margin of a considerable body of fresh water. Lies? Chicago's locus can scarcely be described by any term so static and somnolent. But there she works with gigantic energy, plays the fierce game of business, amuses herself in gargantuan mirth with the movies that Hollywood provides, the plays that New York lets her have, and the golf courses that she builds for herself—on plans imported from Scotland. There she lives energetically, moves with accelerating speed, and has her strenuous being.

In this urban and sophisticated area, one may do anything provided it does not require much room. Not that the city is not big. Oh, it is big enough, but its bigness is shared by so many people that there is little chance for the exclusive occupancy of much space. But there is the lake. And that means that, within any circle described about the loop, half of the enclosed area is as it was when Father Marquette first came this way—"vacant and unimproved," as the real estate advertisements say. Unimproved for purposes of industry and therefore unspoiled for purposes of imagination, a region where fancy may wander without the necessity of dodging traffic and under no bondage to stop and go signals. "Man marks the earth with conquest. His domain stops at the shore."

All this is familiar enough. Chicago has a lake, as well as stockyards, a gigantic ganglion of railroad terminals, the greatest mail-order houses in the world, a university, and the offices of *The Christian Century*. It is not so generally realized that within an hour's travel from these bustling centers of industry and culture there are quiet stretches of unbroken woodland, deep, fragrant glades, and breezy hill-tops from which one may survey a semi-circle of sparkling blue and catch faint glimpses—faint, but clear enough—of the distant city. If "a score of airy miles can smooth the rough Monadnock to a gem," by how much more potent alchemy can a score of miles across the corner of this inland sea screen out all the ugliness, cool all the fever, calm all the turbulence, and accentuate all the loveliness of the distant town.

This air is not, like mountain air, too clear. It is a selective medium through which only beauty is visible. In the high altitudes one looks across a broad valley and exclaims with puerile delight, "Why, you can see every rock on that mountain!" But who wants to see rocks when one

is looking at mountains? It were better that the less were veiled that the greater may be seen. And here one sees the city without seeing the houses. Fortunate limitation of vision! It is as though one could see the deep-lying and structural virtues of a friend without seeing his accidental and fortuitous faults. So often the trivial but annoying defect conceals the essential good. Or it is as though one had escaped from the space-time world to catch a vision of a general concept. This is not any particular city that we see; it is City. Would that Plato were here that he might see an archetypal Idea, or Kant that he might behold with unclouded eyes the elusive Ding an sich!

But the writer did not come to this sequestered spot to enjoy idly the delights of pure contemplation. He came to work. There is writing to be done. The religious world is buzzing with problems which need to be solved and surely here in this place of peace, with no telephone bell to break a train of thought with its insistent clamor and no chance of being called into a "conference" or visited by an insurance agent or a bond salesman—surely here is the place to solve some of them. That is a live issue which was raised by a recent contributor under the startling headline, "Let Religious Education Beware," and there are some things to be said about it, especially after the recent convention. For if religious educators What has happened to all those wild cherry blossoms? Three days ago the little tree before the cabin door was white with them. It shone on a starry moonless night like a lady clothed in white samite. She was as startling as an apparition when one came upon her suddenly in the deep dusk; and when the candle light shone through the door upon her, she stood there hour after hour like a patient spectral visitant unwilling to enter yet reluctant to leave. And now her brief glory has departed. The evening gown of white samite has been replaced by a morning frock of pale green silk, but there is no distinction in that, for every shrub and tree in the woods is clothed in pale green silk—all except the oaks which wear bronze velvet and not much of it yet—and she who stood forth for her brilliant hour as the star upon the stage has merged indistinguishably into the uniform chorus of young trees that sing and dance against the back-drop of shore and lake and distant, dim-seen city. Sic transit—but she is lovely in green, even if not so conspicuous.

As we were just beginning to say, the question of electing a Catholic to the presidency is not to be settled by one man's declaration of loyalty. If Governor Smith refuses to be bound by the word of the popes, other Catholics are equally unbound by the word of Governor Smith. But on the other hand Did that partridge go back yesterday to her nest which she left as she flew up with such a wild whir-r-r when she and it were almost stepped on by a wood-chopper seeking fuel for his evening fire? The woodman had no malevolent intentions; was more surprised than she; was perfectly willing to spare that nest, and did. She showed poor judgment when she put her nest and its ten brown eggs at the foot of the only dead tree in the immediate vicinity. In a forest of fresh green such a tree waves a beckoning hand to any hunter of wood. Perhaps she figured that when nesting-time comes wood-chopping season is over. If so, she figured wrong, for there is great luxury in an open fire

when it is not absolutely necessary to have a fire. (Memorandum: Write an essay some time on the relation of pure pleasure to the sense of superfluity.) Anyway, the partridge seemed terribly agitated as she flew up. But then, a partridge always seems agitated when she flies. Nobody ever saw a partridge get up with an air of leisure and nonchalance and saunter off on the wing. Charming bird, but her manners lack repose. She always seems to be going to a fire or fleeing from a massacre. Such nervousness must be had for her children. Evidently it is, for they always grow up just the same way, and so one nervous generation succeeds another endlessly. This partridge made no specious pretense of being crippled. She executed no feint by fluttering along the ground to lure the pursuer away from the nest. She started off as though she never intended to come back. There must be a tour of investigation to see if she did. Al Smith can wait. . . . Yes, she came back. The nest is so cleverly placed that, until within six feet, one cannot see either it or her on it. Scouring the brush with bird-glasses did no good. The thing is simply not to be seen until one is over it, then—whir-r-r again. If there is any way to make friends with a nesting partridge, and with her brood when it comes, it would be a pleasure, but it would probably be no favor to her or them. It would only lead them to relax their normal vigilance and get them into trouble later. Partridges living so close to the city had better go on being nervous.

But to return. This question of demanding indemnity for mission property The wind has shifted in the last five minutes and the color of the lake has entirely changed. And not only its color but its texture and apparently its very substance. Before, it was platinum-gray with a satin finish. Now a breath has passed over it and it too seems to breathe. There is a fluttering of eyelids of the seeming beauty. It has become blue with dancing points of light, and life seems to well up from its depths and irradiate from its scintillant surface. It has become as vital and personal as the green-and-blue tangle of grasses and violets and Solomon's seal that creep trustingly to the cabin door. They, at least, are less timorous than the partridge, and no vandal hand is raised against them in betrayal of their confidence.

One might as well give up. This is a beautiful place to work; but one cannot work in a place so beautiful that it keeps constantly in the foreground of attention the fact that it is such a beautiful place to work. It is not neutral enough to form a background for thoughts that are unrelated to it. It is a place of peace, but a peace too vivid and varied and interesting, and too detached from the human world, to be a proper setting for sustained intellectual effort. It has as many voices as the city. They are more musical voices and one cannot close one's ears to them. They are more urgent than telephone calls and more insistent than book agents. Their very gentleness is imperative. To ignore them would be barbarous; to hush them, impossible. A place of too much beauty is no place for work. So, with some inner enrichment and some stored-up treasure of peace, back to the city where, within gray walls, we will see what can be done about Al Smith and the indemnities and Mexico.

What then? Shall we sin against beauty that work may abound? God forbid. But it is of the essence of the rhythm

of life that the factors which enter into it must be successive, not simultaneous. Not only in Einstein's theory but in much homelier matters, the fourth dimension is time. We cannot find room in the pattern of life for all the necessary moods except as we consider also the tenses. "There is a time for all things and for every purpose under the sun." Had the great pessimist, Koheleth, discovered that the way to have all things is not to try to have them all at the same time? If he had, it should have cured him of his pessimism. For the reconciliation of the seeming conflict between what appear to be mutually exclusive goods is a matter of rhythm and recurrence. Man can be everything that he should be, but he cannot be it all at once. Man can do all the things that he should do, but he must do them one after another. "It is good to be here. Let us build three tabernacles." Good. Or at least let us be thankful for one tabernacle in a place removed. But it must be for only intermittent occupancy—a place to go out from and to come back to—solitude alternating with society, partridges with problems, the free play of fancy with the disciplined activities of the mind, the in-take of beauty with the out-go of energy—the rhythm of life.

The Gospel Is at Stake in China!

HAVE THE CHURCHES nothing to say about the threat to use force in China? A considerable portion of the foreign population of that country is doing all that it can to secure active military intervention. It is exceedingly doubtful whether the United States, having committed itself to the policy of protecting American property in the city of Hankow, six hundred miles inland, and having dispatched warships thither for this purpose, can pass through the coming weeks without becoming implicated in joint military action. Certainly, this will be almost impossible if the current practice of using American warships to convoy British cargo boats through the fighting zone is continued. Will the churches allow this situation to drift along, and say nothing? If they keep silent now in the face of this obvious menace to peace, by what sophistry will they delude themselves into thinking that they have any gospel to offer the orient?

Resentment has been expressed by some correspondents that the churches should have been accused in these columns of silence in this Chinese crisis. To be sure, if it had been meant to imply that churches and church officers had made no verbal references to what is going on in China, the charge would have been patently false. But that was not the meaning. It was not our desire to declare that the churches have said nothing but to point out that they have said nothing which bears on the fundamental realities of the present Chinese situation. The churches have been speaking—about some things. Their speech, so far, has been largely confined to two themes. They have expressed their friendship for China and their hope that her legitimate national aspirations may be achieved, and they have gone on record as favoring a revision of the treaties which are admittedly without equity, including in that re-

vision the elimination from future treaties of the so-called "toleration" clauses.

So far so good. But these declarations of policy hardly begin to approach the real problem which Christianity faces in China. Are Christians so blind that they cannot see that the Chinese situation makes it necessary for the church all over the world to decide what gospel it is to proclaim? Extraterritoriality is important; tariff revision is important; toleration clauses are important—and the time will come when the Chinese will be grateful to the churches for their help in doing away with these abuses. But none of these begins to equal in importance for the church this other question: What is your gospel? It is not so much for the sake of the Chinese—deep as is their interest—as for that of the church itself that the answer must be made.

The church recoiled in horror from the world war—after the war was over. During the war, on both sides of the battleline the church was an efficient agent of morale for the embattled state. But when the smoke of battle lifted, and Christians saw the way in which their idealism had been perverted into an instrument of massacre and revenge, their hearts sickened. Out of that revulsion came the flood of declarations in which churches anathematized war as anti-Christ. Now the hideous philosophy of the war years is creeping back again. A people outraged during almost a century of exploitation have burst into revolution. In their determination to achieve a new status for themselves they are smashing some ancient landmarks. Some of these landmarks represent interests of foreigners. Surprisingly few foreigners have so far suffered in their persons, but some have, and a great many more may before this upheaval is finished. It is a quarter of the race that is in commotion.

Immediately, the old conception of a world built on force has arisen to command the action of western states. Transports have steamed into China's ports, laden with troops and war materials. Warships have come to anchor off her coastal cities, and even off the cities on her great internal water highway. Demands have been presented. Newspapers have been filled with calls for drastic action. Some of these have come from missionaries. It is the old question: If you think that you have been wronged or are in danger of being wronged, what do you do to the man who has wronged you or who might wrong you? And the answer being prepared at Hankow and Shanghai and Peking and Tientsin is the old answer: Shoot him!

In this case the challenge to the churches is made the more unescapable because much of the display of force is for the purpose of "protecting" church workers and church property. President Coolidge, in his recent speech on foreign policy, significantly and rightly placed mission work at the forefront of the American interests in China. Indeed, it was the only interest which he specifically named. On the basis of money alone, it is probable that the American investment in China in property for religious use exceeds that for any other purpose, and that the number of Americans in mission service in China is almost equal to the number in all other forms of employment. Here is the Chinese problem as it presents itself to the churches: Do they want these troops and these warships protecting this property and these workers? Are they willing to permit this protection? Will they accept it in silence, even when

their hearts misgive them? Is their gospel, when tested, to prove to be: "Behold, I bring you good tidings of great joy; and if you interfere with me while I am bringing them you shall be bludgeoned into silence"?

The Christian Century believes that the threat of force, now being made by the presence of United States warships at Hankow, is bad political policy. Ample time has now been given for such Americans as wish to leave Hankow, and practically every other center of foreign residence, to do so. Cannot those who have failed to avail themselves of the opportunities offered be left where they evidently desire to be left? Even the most jingoistic interpreter of a government's duty toward its nationals abroad will hardly argue that there remains an obligation to protect citizens after they have spurned safety. It is evident, moreover, that the American administration is honestly anxious to keep out of war in China. The piling up of military and naval forces is precisely the best way in which to precipitate the very thing that the government wants to avoid. From the standpoint of statecraft, therefore, we believe the naval demonstration at Hankow, the gunboat patrol on the Yangtze, and the concentration of forces in Shanghai and Tientsin to be a mistake.

But that is not the primary consideration for the churches. For them the question is, Will they or will they not dissociate themselves from this ultimate reliance on force? If they do not, what do they expect to go on preaching in China? Already, the expressions of certain missionaries concerning the futility of reliance upon the Chinese have raised this issue. These expressions do not represent the convictions of all the missionaries. We believe that they represent only a very small proportion of the missionaries. But they happen to coincide with the views and wishes of newspaper correspondents in China, and they accordingly have received wide circulation. With what result? The following letter, printed last week in a New York newspaper, shows the result more graphically than could any word of description. The writer is the head of the Y. M. C. A. organization among Chinese studying in the United States:

To the Editor of The World:

Many are happy now that the Hunanese did murder an American in Nanking. Since the Nanking incident many American missionaries in Shanghai have censured the National Christian council of China for its sympathy toward the nationalist movement. Yesterday the New York Times published a statement by twelve American missionaries from Nanking, saying that they had lost their faith in the nationalists.

Heretofore the nationalists, to these same missionaries, have been struggling for sovereignty and democracy. Now they are hateful persecutors of Christianity and Christian missionaries. Before the Nanking incident these missionaries were opposed to the sending of armed forces by America to China on principle. Now they believe that the British and American gunboats are after all very useful.

One American was murdered in Nanking. These missionaries suffered loss and humiliation. It is so "human" for them to have changed their mind. This caused them to say that "imperialism" and "unequal treaties" are merely catchwords. They forgot that in Shanghai, Shamen and Wanhhsien the foreign armed forces had murdered over 1,000 Chinese students and civilians. Apparently in great excitement they also left their New Testaments in Nanking.

Many are rejoicing over the Nanking incident now. The communists are happy, for they can say, "We told you that the missionaries were allies of the imperialists." Those Englishmen who criticised the Americans for sowing the seeds of discontent in China are chuckling over a good joke. Probably the American chamber of commerce in Shanghai is the happiest of all. Why, the Nanking tragedy has become a blessing in disguise! It has converted the idealists to sanction their gunboat policy.

But the Chinese Christians are confused. Did they not believe that these missionaries were representatives of Jesus?

PAUL C. MENG.

Mr. Meng hits the target. While the churches accept in silence the protection of their missions and missionaries by force, what becomes of the Christian gospel? Is there any gospel left, for a religious enterprise conducted under gunboat auspices? Or will the churches, before it is too late, repudiate this whole alliance with the mailed fist? Already the Philistines are rejoicing. The Chicago Tribune editorializes on the way in which Nanking has converted the missionaries from pacifism, and the Army and Navy Journal concludes a pious editorial on the "Value of Armed Forces to Our Missionaries" with a touching description of "the beautiful prayer for blessings upon the army and navy of the United States" which the missionaries are now offering. There are churches with important mission interests in China just about to go into national conference. Will they send out word that they demand an end of warship or marine protection for their interests? Will they give to the world evidence that they have a gospel to preach which repudiates the force-basis of western paganism, and builds on altogether different foundations? Will they, or will they not, prove Christian?

Would there not be risk in such repudiation of government protection? Risk? Of course there would be risk! There is risk in attempting to live by the Christian gospel anywhere and at any time. And now, in a land filled with millions of excited people who believe that they have suffered at the hands of the foreigner, there would be tremendous risk. Much mission property might be destroyed. Some missionaries might be killed. There can be no denying the risk involved. But the United States is at this moment, and to its great reluctance, running the risk of becoming involved in war in order to provide the old type of protection. Is there not enough reality in the gospel for the churches to be willing to take some risk on their part, not only to make peace for the state more probable now, but to preserve for the church the right to preach in years to come? After all, the question in China for the churches is not, Can our property be saved? Nor, Can our work be saved? Nor, Can our lives be saved? It is, instead, Can our gospel be saved? Already some are saying that if the gospel is to be saved, it will have to be by the Chinese.

Let Each Compose a Poem

INDEED, Nature is full of Beauty!

The water flowing its thousand leagues. . . .

At the edge of this cleanly stream,

Let each compose a poem,

Let each refresh himself from a crystal cup,

But let the water flow by uncontaminated.

KWEI CHEN.

The Bad Character of Jennie Wren

A Parable of Safed the Sage

THERE CAME UNTO ME a lady, at the place where I spend the Summer, and she said, I am looking to see if thou hast any Bird Houses.

And I said, This whole proposition is one Big Bird House, but the Lord built it, and not I.

And she said, I am glad thou hast no Houses for the Wrens.

And I said, They be in this Neighborhood, but I have not found it necessary to house them.

And she said, I am a Bird-Lover and a School-Teacher, and I want to educate folk as to the Destructive Character of the House Wren.

And I said, I have heard on the authority of Mother Goose that Jennie Wren is an individual of Questionable Character, but I have never breathed a word of it, thinking she was More to be Pitied than Censured.

And she said, I had forgotten that Mother Goose spake against her.

And I said, Mother Goose told that Jennie Wren fell sick, upon a merry time; in came Robin Redbreast and brought her Sops and Wine, for that was before the Eighteenth Amendment. She also told that when Jennie Wren got well, she told Robin Redbreast she loved him Not a Bit, which made Robin Redbreast Indignant. Robin being angry hopped upon a Twig, crying, Fie upon thee, out upon thee, Bold-faced Jig. And that hath always seemed to me a terrible name, but I never knew what it meant.

And my Visitor said, I can tell thee worse things than that about Jennie Wren. She said, It hath been abundantly proved that the Wren is a very Harmful Neighbor, that she destroyeth the eggs of other birds, and sometimes killeth the little ones.

And I said, Eheu, Eheu, my faith in Human Nature getteth continually hard knocks. I had continued to believe in Jennie Wren in spite of that old Gossip, and I thought by this time she had lived it down.

And she said, No, she can never live it down. And the only thing to do is to stop Raising Wrens.

And I said, Except thee and me, there are only a few of us good folks left. I should be sorry to omit Jennie Wren from my social List.

But I wonder, if we go to cutting out of our Calling Lists all the predatory Birds and People, just how many there will be left, and where we ourselves shall be. For we live in a Predatory World, and Nature, red in tooth and claw, doth shriek, even as my friend Alfred Tennyson said, against the belief in a loving world.

And while I will not at present build me a Wren House, I will not break up the nests of any Wrens, till I find out what kind of nests the birds break up whom Jennie Wren doth kill in the Egg.

And as for the gossip reflecting upon her Character, I pray thee to consider it Strictly Confidential; for Jennie Wren, however she may have conducted herself before others, hath always appeared to me a Perfect Lady.

The Passing of Pan-Americanism

By John A. Mackay

A CABLE from New York requests my opinion on the problem of inter-American relationships. The cable reads thus: "What new policy might the United States follow to regain the confidence of Latin America? Would an American league of nations help?" It is signed by a man who has long been known in the republics of Latin America as one of the most idealistic and consistent promoters of Pan-American friendship. The fact that I am not a citizen of any one of the three Americas makes me chary, in general, about writing on the political aspect of continental relationships. In the present case, however, I regard the political tension so weighted with possibilities of a profoundly moral character and the terms of the cable so pertinent that, as a spiritually naturalized citizen of the continent, I feel bound to take up my pen.

The United States of North America has lost the confidence, and is losing the admiration, of twenty countries of Latin origin from the Mexican border to the Magellan straits. It would be too much to say that it ever had the affection of Latin America. That affection has hitherto been reserved for the children of the same Roman mother, for exclusiveness is a trait of the Latin heart, as much as universality is a trait of the Latin mind. But if, generally speaking, France and Italy, Spain and Portugal have had the love, the Anglo-Saxon countries of the world have had the faith, and, to a still greater degree, the admiration of Latin America. Of that faith and admiration the United States had, until recently, a goodly share. The lofty international idealism of Root and Wilson, which translated fair words into noble deeds, disproved the traditional South American conception of the United States so classically voiced in the "Ariel" of the Uruguayan writer Rodo, that north of the Rio Grande lay a land reigned over by Caliban, where machines took the place of souls and force had murdered beauty.

RISE OF PAN-AMERICANISM

The efforts of John Barrett in the Pan-American union, especially in the editorship of the Bulletin, by means of which he gave continent-wide publicity to the most interesting features connected with the life and culture of each of the twenty-one republics forming the union, began to create an emotional atmosphere around the new ideal of Pan-Americanism. While this ideal has never, I venture to say, been a creative factor in Latin American culture, it was yet winning its way to a place where it could become creative both in the sphere of thought and in that of practical politics. To many observers it seemed highly probable that the unity founded on the incidental fact of geographical juxtaposition would take the place of that which springs naturally from kinship in blood and culture.

But recent happenings have dealt a death-blow at the young and lusty ideal of Pan-Americanism. For several years it was languishing. The failure of the United States to enter the league of nations and the international court of justice; the appearance of a Shylock policy in dealing with European creditors; the excessively hard conditions

under which Latin American countries obtained loans; the epic of armed intervention in the Antilles; the failure to solve the Tacna y Arica tangle; the more recent treaty with Panama—all these combined to tarnish the prestige of the United States, and infected with the foul virus of suspicion the comity of American nations. The subsequent threat of intervention in Mexico and the actual intervention carried out in Nicaragua, aggravated a hundred-fold by the explanations offered by President Coolidge and his secretary of state in justification of the deed, have killed Pan-Americanism.

THE DEATH OF PAN-AMERICANISM

Latin Americans are far too considerate of the feelings of others ever to suggest to the great Pan-American foster-mother that she has killed her own child; and, for that same reason, there will probably never be an official funeral. But, for all that, Pan-Americanism is dead; and, far more significant than the plaintive strains of a dirge, which are strikingly absent, are the martial airs of the new Ibero-Americanists and the jingle bells of those others who now maintain with more insistence than ever that the true future of Latin America lies in closer relations with Europe. Latin Americans have become profoundly suspicious of the real designs of the United States.

Leaving out of account Mexico and Central America, which are more directly connected with the events that precipitated the present crisis, the revulsion in South American feeling towards the United States has been marked in a number of ways. Eminent jurists have taken occasion to condemn the new interpretation of the Monroe doctrine as an attack on national sovereignty and a perpetual menace to any Latin American republic whose birth pangs as a democratic state might put in jeopardy North American interests. Hundreds of institutions throughout the continent, but especially in the Argentine republic, have organized demonstrations of protest against what they call 'Yanqui' imperialism. The reception given in the leading countries of South America to the group of army aviators who are flying round the continent has been cold and protocolary in the extreme, and formed a very marked contrast to the frenzied enthusiasm which welcomed the Spanish Franco and the Italian De Pinedo. The two million inhabitants of Buenos Aires seemed scarcely aware that North American airmen had reached the River Plate. Only when two of the latter met a tragic end was the city's interest aroused; and then it overflowed in sympathy. And yet, at the very moment that the coffins of the dead airmen were being borne in funeral procession through the streets the sirens of the city's great dailies acclaimed the arrival of De Pinedo in Sao Paulo, Brazil. What could be more tragically symbolic than this incident of the state of public opinion in South America! And—most ominous, perhaps, of all—in the course of the last few months a group of prominent Latin Americans in Europe have organized an association called the Anti-Imperialistic Revolutionary Association of America, one of the chief objects of which is

to liberate Latin America from economic imperialism. These men regard themselves as the pioneers of a new crusade to emancipate the republics of Latin America from the thrall of foreign finance.

RESTORING CONFIDENCE

How can Latin American confidence in the United States be restored? The analysis I have offered, disproportionately long as it may seem, of the grave situation that has given birth to such a question, will help to guide us to a satisfactory answer. In the first place, future confidence and goodwill between the Americas can only be founded upon the absolute assurance that the national sovereignty of each country will be respected. The time must be hastened when the economic adventurers of North America will invest their money in Latin American countries entirely at their own risk. Let it become clearly established that the vicissitudes inseparately attendant upon progress towards political stability and righteousness shall be allowed to take their natural course. If the United States government adopts as a permanent policy the defense, by force of arms, of the interests of speculators who gloat ravenously over the abnormal situations that abound in these countries, there never will be peace or goodwill. The North American eagle will not be regarded as the guardian of justice but as the accomplice of rapine, seeking opportunities of clutching with political talons the prey that has been labelled economically dead.

Let South America have the opportunity of knowing personally, and of listening to the messages of, citizens of the United States who are politically independent and culturally equipped to be genuine representatives of the real soul of North America. Curiously enough, while the present crisis has diminished the prestige of the government and financiers of the United States, it has enormously increased the prestige of her intellectual class. Why should South America be allowed to form her popular idea of the United States through impressions received from commercial men, military aviators, rowdy sailors, supercilious globe-trotters and Los Angeles films? Why do not a few such men as Senator Borah or John R. Mott come south?

These or some others of the hundreds of brilliantly minded and internationally hearted men that the United States possesses must be her ambassadors at the present hour. I believe that the passage of Borah around the continent would be an apotheosis unequalled by that bestowed on any foreigner who ever visited these lands. But let those who come be independent men, and not representatives of the American government or the Pan-American union. It will not be necessary for them to speak about inter-American friendship. That friendship, like all friendship, will come not by speaking about it but when the would-be friends become immersed in great common ideals, wider and richer far even than their friendship. For, after all, the friendship of natural neighbors can never be regarded as in itself an end. When America becomes united it must be to bless the world.

INTERCHANGE OF CULTURES

There is still another way to bring about mutual understanding and confidence. Let the principle behind the

Rockefeller foundation be extended to the realm of the spirit. Let some organization be endowed to publish Spanish and Portuguese translations of the most representative books of North American culture, and let collections of these be sent to all the libraries on the continent. I suggest, further, that it be made possible for a group of independent representatives of all American countries to meet together annually at some point on the continent to express themselves freely on political and cultural topics. I have in mind a similar gathering to that which meets at Williamstown in the United States.

SCHOOLS AS UNIFIERS

And, finally, let the many schools in Latin America which are carried on under North American auspices be put in a position to be worthier exponents of the culture of their own country and more efficient contributors to the culture of the countries which they serve. Most of these need new buildings, new equipment and a new vision. These schools, if given the best equipment and the best Christian manhood and womanhood that the United States can supply, could become a powerful factor in giving Latin America a true and trustful conception of North American character and culture. I consider it imperative, however, before large quantities of money are invested in this enterprise that a commission of expert educationalists, such as visited China some years ago, visit Latin America to study cultural conditions and investigate what radical changes of policy should be introduced into many North American schools to enable them to fulfil their true mission.

In conclusion, I wish to give it as my profound conviction that the present autocratic organization of the Pan-American union must be changed for an organization in which the component parts shall meet on terms of equality. If there is to be confidence between nations, arbitrary rights must be abandoned and apparent risks accepted. I am confident, moreover, that a society of American nations, in which the United States met on terms of absolute equality with Canada and Mexico, Argentine, Chile and Brazil, would not only disarm suspicion and create a genuine continental consciousness but give the new world the right to lead the old.

Pioneers

AS mountain peaks that tower above the plain,
With solitude their only diadem;
Or oaks made strong in blinding storms and rain,
That ivy may the better cling to them;
As rivers flowing seaward never lag
In quest of goal, with swiftly rushing might;
Or eagles nesting on the mountain crag
Waiting, unwearied, through the lonely night—
So the intrepid ones of earth, apart,
Unfriendly, blaze our paths and write our creeds.

Oh, God of Lonely Ones, fling wide your heart
And grant sufficiency to meet their needs!
Sustain—forgiving where they may have erred—
The Pioneers, who run not with the herd.

GERTRUDE B. GUNDERSON.

Freedom in the Presbyterian Church

By Henry Sloane Coffin

WHEN WE DISCUSS FREEDOM in a Christian church, we must begin by clarifying what we mean by freedom. We obviously do not mean freedom for the individual member or minister to think or teach whatever he pleases, but freedom to think with the mind of Christ, and to teach what he believes Christ demands of him and of all men. Nor do we mean freedom for the individual to express himself without regard to the fellowship to which he belongs. The church is an institution organized to make the mind of Christ dominant in the world. The individual cannot push freedom for himself at the cost of disrupting the church as a fellowship working effectively for the kingdom of Christ. Freedom must be considered in the light of loyalty to Christ and consideration for the brethren. Freedom is often thought of negatively—freedom from hampering restrictions. Such negative freedom is best attained in a very small group or in isolation. This assures a minimum of restraints. But a Christian is not so much interested in the absence of restraints as in the freedom to achieve the Christian ideal for himself and to see it overcoming other ideals in society. Such freedom is possible only in a large fellowship—the more inclusive the better—and a fellowship efficiently organized to accomplish its aims.

Christians differ whether such freedom as they need to live by and to spread the spirit of Christ is better achieved in a church with a formulated creed and a unifying government or in one without confession or ecclesiastical authority. The Presbyterian church, with most of the churches of Christendom, is based upon the former assumption.

FREEDOM AND CREEDS

I do not wish to argue here whether this is right or wrong; but I may point out that churches without creed or government do not necessarily possess the positive freedom of which we have spoken. Unitarians have vaunted their liberty and scorned creeds and church authority, but at the moment it would seem that in one or more of their churches in New York city a Christian would have difficulty in finding freedom to worship in and labor for the advance of the faith of Christ. In one of them the minister, who has renounced the Unitarian fellowship and calls his organization a community church, declares that the pastor of such a church may or may not believe in God and immortality. Happily this eloquent preacher seems to believe in both. But suppose his place be taken by one who believes in neither; what freedom would his people enjoy to be inspired by and strive to propagate the religion of Christ? In another church, which still belongs to the Unitarian body, the minister proclaims that theism has passed and humanism has taken its place. But under the preaching of an atheist gospel, what freedom have the members of the church to cultivate and spread the life with Christ in God? A Christian church ought surely to guarantee its members freedom to receive and to further the gospel of Christ.

At the other extreme, although also in a church without creed or unifying ecclesiastical organization, there is in New

York city under an ultra-fundamentalist pastor a Baptist congregation whose domestic quarrels are frequently in the newspapers and even before the courts, and in which those office-bearers and members who differ with the pastor and the present majority of the congregation are apparently without ecclesiastical rights. In a Presbyterian church they could appeal to the higher church courts—presbytery, synod and general assembly—and be assured a hearing of their complaints, and a judicial decision in accord with the church's constitution. This is the guarantee of freedom to which Americans are accustomed in our civil institutions—institutions which the Presbyterian policy influenced to no small degree in their formative period.

ABUSE OF PRESBYTERIAN SYSTEM

It is fair to admit that Presbyterian government has in a number of instances grievously interfered with the freedom of sincere and able ministers of Christ. Some of us are persuaded that these miscarriages of justice were due to the abuse of the system rather than to the system itself. It would be an interesting theme for some candidate for a Ph. D. in church history to investigate whether there have been more removals on the ground of heresy of men truly Christian in life and teaching in independent churches, or in those living under the Presbyterian system. I suspect that freedom comes not so much from forms of government as from the spirit prevalent in the church. But a good constitution is as desirable in the church as in the state, and it is significant that in the newly organized United church of Canada there is a confession of faith and an ecclesiastical government akin to the Presbyterian.

In examining the constitution of the Presbyterian church with reference to freedom, it is to be remembered that it was drawn up under circumstances when two ecclesiastical tyrannies were threatening. The first was that of Roman Catholicism with its claim through council or pope to prescribe the belief and conduct of Christians. The Westminster divines asserted in words which were taken over as the first preliminary principle of the constitution of the American Presbyterian church: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his word, or beside it, in matters of faith and worship." The supreme authority in religion is God speaking directly by his Spirit through the Bible to the consciences of Christians. The authority is not the Bible as an external law, but God's self-revelation in the Bible witnessed and interpreted by his living Spirit in the hearts of disciples of Christ.

THE TEST OF BIBLICAL AUTHORITY

The second tyranny was that of Tudor and Stuart kings who regarded themselves as monarchs by divine right, heads of the national church, with authority to order its government and appoint its rulers—the archbishops and bishops. Against their claims our constitution asserts that Jesus Christ is the only head of the church. What our standards say regarding the authority of scripture must be taken along

with their insistence upon the unique headship of Christ. Anything sub-Christian in the Bible is obviously not binding upon our consciences. We test God's word in the scriptures by the word made flesh in Jesus.

The synod which met in 1729 and voted our present doctrinal standards for American Presbyterians, in their adopting act are careful to insist upon liberty from ecclesiastical domination and upon the right of every follower of Jesus to a place in his church. They say that they

do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with, and abhorrence of, such imposition, and do utterly disclaim all legislative power and authority in the church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven.

They could not have more unequivocally repudiated the idea of the church's authority to dictate what its members should believe, nor could they have made the terms of admission to church membership more inclusive. Everyone whom we believe Christ receives must be welcomed to fellowship in his church.

TESTS FOR MINISTERS

While Presbyterians have never insisted upon the acceptance of a creed by their members, we have been concerned that those who teach in and administer the affairs of the church should be intelligent and loyal interpreters of the gospel of Christ. Among English-speaking Presbyterians, ministers and other office-bearers have for two centuries been required to subscribe to the confession of faith drawn up by the Westminster assembly which met in 1643. The formula in this country runs:

Do you sincerely receive and adopt the confession of faith of this church as containing the system of doctrine taught in the holy scriptures?

That formula must be read in the light of certain facts. One is that the divines who drew up the confession made no claims to infallibility. On the contrary they spoke of the liability of church councils to err. And along with the confession of faith the church adopted a form of government which provides for amendments of the confession. A document which is offered with provisions for its alteration patently contemplates some in the church who will not be in thorough accord with all its articles.

A second is that in the adopting act of 1729, it is expressly provided:

In case any minister of this synod, or any candidate for the ministry, shall have any scruple with respect to any article of said confession or catechisms, he shall at the time of his making said declaration declare his sentiments to the presbytery or synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds and to ministerial communion, if the synod or presbytery shall judge such scruple or mistake to be only about articles not essential or necessary in doctrine, worship or government.

Not every part of the confession is essential and necessary, nor has the church ever defined what is essential and necessary, but leaves this to the presbytery and the minister or candidate to determine between them. Further, in 1789,

when the first general assembly was constituted, a preliminary principle to the re-adopted confession of faith reads:

While they think it necessary to make effectual provision that all who are admitted as teachers, be sound in the faith; they also believe that there are truths and forms, with respect to which men of good characters and principles may differ. And in all these they think it the duty, both of private Christians and societies, to exercise mutual forbearance towards each other.

It is not surprising that the recent commission which reported to the last assembly should have emphasized tolerance as a fundamental of our constitution, and have insisted that within our fellowship there is room for ministers who differ widely in their doctrinal views.

PRECEDENT SET BY CUMBERLAND REUNION

A third fact to be borne in mind is that the formula does not require the minister to adopt the confession as his own personal creed. Such a formula was proposed and rejected. We receive and adopt the confession "as containing the system of doctrine taught in the holy scriptures." This was emphasized at the reunion twenty years ago of the Cumberland Presbyterian church with the Presbyterian church in the U. S. A. The Cumberland church had separated because of the insistence of the synod of Kentucky in 1808 upon the acceptance by candidates for the ministry of the stiff Calvinism of some of the articles in the confession. The Presbyterian church had amended the confession by explaining and softening the effect of these articles in 1902; and in 1906, to reassure the returning Cumberland brethren, it was expressly declared that, in subscribing the confession, ministers subscribed only the system of biblical doctrine contained in the confession and not every statement of that document.

A fourth fact to be remembered is that thrice in the history of the American church the attempt has been made to enforce a strict interpretation of subscription to the confession, with the result that the church disrupted in 1741, 1808 and 1837. In each case the reunion was accomplished upon terms which satisfied those who took the more liberal view that their interpretation was legal in the reunited church.

INTERPRETING SUBSCRIPTION

The formula of subscription is criticized today on two grounds. Some say that to accept an ancient creed which requires to be decoded into the thought and speech of the present hampers progress and imperils intellectual honesty. But the same objection holds against accepting the teaching of Jesus, which is expressed in the thought and speech of the first century. Others object that the Bible does not present us with a "system of doctrine," but with a variety of interpretations of God's life with his children. But underlying the various books of the Bible there are certain great religious convictions and ethical principles. When these are taken in connection with the final disclosure of God in Christ and the experience of the New Testament church, they form what our standards mean by "the system of doctrine."

The formula means to me that under the supreme authority of Christ I receive the confession as setting forth in

seventeenth century thought and language the principal doctrines which have grown out of and foster the religious experience of protestant evangelical Christians, and which it is my privilege to teach in the best thought and speech at my command for those to whom I minister. I confess that this does not seem to me bondage, but freedom to enjoy and extend the historic Christian faith.

USURPATION OF AUTHORITY

The recent controversies in the Presbyterian church have brought about two attempts to abridge this freedom. One has been to have the general assembly by majority vote declare certain statements of doctrine "essential and necessary" beliefs for all candidates for ordination. This is a usurpation of ecclesiastical authority which is contrary to our constitution. The deliverances of a general assembly are advisory. Such deliverances which attempt to define doctrine are in effect amendments, and can only be enacted by submitting them to the vote of the presbyteries and obtaining an approval from three-fourths of them.

The other has been to take from presbyteries their time-honored right of deciding whether a candidate is sufficiently in accord with the essentials of the scriptures and of the confession to receive ordination, by allowing a minority to appeal to the synod and assembly and have the examination reviewed. There is no question but that synods and the assembly have the right to insist that a presbytery shall give a candidate a thorough examination as to his knowledge, and shall put to him the constitutional questions, and that a majority of its members shall be satisfied of his fitness before he is licensed and ordained. But it is not possible for either of these higher courts to review the examination in detail for no such detailed record is kept by presbyteries, and there are many considerations which weigh with those who know and personally examine a candidate that cannot be put into the record. While this point is still under consideration by the assembly's commission, it is to be hoped that the established custom of leaving presbyteries under the constitution to decide upon the fitness or unfitness of candidates will be allowed to continue, and our synods and assemblies, already fully occupied with important business, left untroubled by complaints from dissatisfied minorities.

A year ago the United Free church of Scotland revised the ordination vows for ministers, ruling elders and deacons, and made more plain the sense in which both the scriptures and the confession of faith are subscribed. A number of the younger ministers of our own church have asked for a similar revision. I heartily sympathize with their desire, but I do not think that we are at present without the freedom which the new Scottish formula more adequately phrases.

PRESBYTERIANISM AS A NATIONAL CHURCH

It must always be remembered that our standards were not drawn up for a denomination of Christians existing alongside of other denominations, but for a national church, which was to comprise all Christians in the realm. There are some today who conceive the Presbyterian church as a sect bound together by agreement in doctrine and government, and bid those who disagree withdraw from the church. This is not historic Presbyterianism. The aim of the re-

formers and of the Westminster divines was far more comprehensive—the supplying of the church with a constitution conformable to the scriptures under which the entire population should be won to and trained in the life with Christ in God, and the several national churches united in close fellowship for the enthronement of Jesus Christ over the entire world. This inclusive purpose must always be considered when we discuss the limits of freedom under the Presbyterian system.

It is confessedly a difficult problem to provide the Christian church with a constitution which affords scope for progress and conserves all that is valuable in the heritage of the past, which furnishes freedom for prophets and holds the fellowship together in effective corporate worship and service. It will not do to sacrifice either the freedom to advance or the freedom to possess the inheritance. The Presbyterian constitution is a serious attempt to safeguard both liberties.

For myself I am not keenly interested in amending it. I do not find it hampering. And the time is ripe for a much more comprehensive organization of protestant Christianity, both in our own country and in the world. It is wiser to concentrate our attention upon the problem of the unification of the evangelical communions in a single church. In the process we shall be obliged to work out a constitution, which will satisfy both the need of securing progress and adaptation in a changing world, and of securing the continuance to future generations of the historic gospel of Christ.

God of Our Days

O MIGHTY God,
More surely than of old we trace
In flaming star and circling world
And in the tiniest atom furled,
And meanest clod,
Thy awful grandeur and thy grace.

Yea, Living One,
Time is but thine unwearied might
And space thy garment. In its folds
Thy power all worlds and systems holds,
Each blazing sun
A gem of which thou art the light.

Thy love we praise.
The whirling orbs and lightnings' sheen
Do not alone reveal Thy power.
Thou givest life; in beast and flower,
God of our days,
And in our hearts thy love is seen.

God of our days,
Accept our praise
For sight made strong to vanquish space,
For skill to track the hurtling spheres
And chart the pathway of the years.
In deep amaze
And dread we gaze,
Oh God, at last upon thy face.

WILLIAM H. ROBERTS.

What and Why in China

By Paul Hutchinson

II. What Produced China's Nationalists?

WHEN YUAN SHIH-KAI died in the summer of 1916 he bequeathed to China a bumper crop of little Yuans. These were the tuchuns who had been his old lieutenants. China proper has eighteen provinces, and every Chinese province had a tuchun of its own. To each tuchun, Yuan stood as the perfect model. Just as his whole idea of government had been the mailed fist, so was theirs. Just as Yuan had not only not scrupled to betray the republic, but had failed to imbibe the faintest idea of what a republic is, so these little Yuans remained impervious to new governmental ideas, and set out to rule in such high-handed fashion as their personal fancy dictated. They had four years of uninterrupted leisure in which to do what they pleased. It pleased them to bring China to the brink of utter ruin. There are a few of them still in action.

After Yuan had died, and his dynastical dream had evaporated the republic was reestablished in Peking. When Yuan had first been made president, a vice-president had also been chosen. But he had been practically imprisoned from the time Yuan began to develop his monarchical ambitions. This vice-president was now brought back from his place of refuge and inaugurated as president, and the members of parliament were reassembled from the various hiding places into which Yuan had chased them and put back to writing a permanent constitution. The majority of these parliamentarians called themselves followers of Sun Yat-sen. The new president, Li Yuan-hung, was a man of good intentions. He had been boosted into prominence by the accident of commanding the troops who had first revolted in the Wuhan uprising of 1911. Confronted by his troops with the choice between joining them in their revolt or joining his honorable ancestors, in the abode of the shades, he had chosen the former. It was enough, later, to make him vice-president.

EXIT LI YUAN-HUNG!

Poor Li Yuan-hung had a terrible time as president. The fundamental trouble was that he had no army on which he, personally, could rely. If he sent an order to a tuchun who, in the old days, had been held under Yuan's iron thumb, the tuchun would say to his subordinates, "Who is this Li? I never heard of him." And President Li, in his palace in Peking, had not quite as much real authority as the present president of Haiti.

Finally, one of these military buckaroos, a little harder boiled than the rest, said to the others, "Why do we put up with this fellow in Peking any longer?" The tuchuns applauded the sentiment. They suggested that the questioner run Li out of Peking. He started north, and actually captured Peking, drove out Li, scattered the parliament, and proclaimed the restoration of the boy emperor of the old Manchu dynasty, with himself as the guardian of the throne.

It is not necessary now to try to remember the name of

the general who had this brief hour of glory in the summer of 1917. The thing that happened to him is what matters. He rose, spectacularly, to a position of control. He became the despot of Peking. But immediately, the other tuchuns who had egged him on to this adventure, saw the advantage he had obtained over them, and combined to drag him down. Eight days after his triumph, he was defeated and driven out of Peking. He has been "out" ever since. But he had cleaned up enough to live in magnificent state for the rest of his life in that refuge of China's despoilers, the foreign concessions of Tientsin.

WARS BETWEEN TUCHUNS

Now that, in essence, is just what went on in China year after year between 1916 and 1920. Various independent generals gained control of various provinces. Each drained out of his province all the wealth he could discover. Then some of these tuchuns grew ambitious. They made combinations with other generals to control larger territories. There were generally two major combinations in the field, contending with each other. Fighting went on during the good weather every summer. This fighting generally gave one combination the advantage, which meant, simply, that it had more territory than the other combination to milk. But within each combination there inevitably appeared some leader. When this leader grew too strong, then the others—whether in his own combine or in the rival group—would band together to pull him down.

That is the meaning, and almost the only meaning, of the wars within China that you read about and puzzled about and could make no sense of in the summer of 1917, 1918, 1919, 1920. They were just personal forays, of individual generals or combinations of generals, against other generals. The prize being fought for was territory to be taxed. The principle involved was the sacred right of a military freebooter to get his while the getting is good.

There is only one of those combinations of that period that needs to be designated by name. That was the so-called Anfu club. This was a combination of tuchuns which held great power in north China for years, finally disappearing from the stage only two years ago. This group deserves mention because it was the one that, at the period when Japanese penetration was most aggressive, sold for a song to Japanese companies natural rights which should have later enriched all China. The adjustments of concessions of that sort—which must come some day—is likely to cause considerable friction between China and other powers.

JAPAN'S DEMANDS OF 1915

Puppet presidents came and went at Peking. The parliament was driven out of the capital. Tuchuns marched and counter-marched; rose to power; fell to obscurity. But in the meantime, foreign interests became more and more bold in their plans for obtaining control of China. In 1915, as has been told, Japan presented her Twenty-One Demands. So complete was the control which she would have secured

had these been accepted by China that western opinion, when informed first of their specifications, refused to credit them as true.

When the pressure of world opinion forced Japan to "postpone" the most drastic of these demands, she still continued her efforts at penetration. Through manipulation of the corrupt Anfu officials she obtained concessions of enormous value. From her base in Shantung she sent arms to bandit bands who continually terrorized north China. Through her system of Japanese post-offices, which stretched across the country, she developed a widely ramifying opium and morphine smuggling business. It was during this period that Japan won for herself the bitter enmity of most Chinese.

AMERICAN POLICY IN MODERN CHINA

The nations of Europe were too deeply involved in the world war to pay much attention to events in the far east. The United States, however, tried to act as a sort of "best friend" for China in her unequal contest with rapacious foreign interests. American representations had much to do with inducing Japan not to force her Twenty-One Demands through to the finish. When America entered the war, China was induced to come in likewise, with the understanding that, as a belligerent, she would have a place in the peace conference where the fate of the former German colonies would be decided, and where the United States would watch out for her interests.

Then, out of a clear sky, China learned that the American secretary of state, Mr. Lansing, had signed an agreement concerning China with the Japanese Baron Ishii. Even the American minister in Peking knew nothing of this until handed the terms of the agreement by the Japanese minister there. And the agreement said, "The United States recognizes that Japan has special interests in China." Or, in the eyes of the east, the United States had agreed to step aside and let Japan carry out her program for obtaining a paramount position. Americans protested against this understanding, but the Japanese went ahead on that basis. American prestige in China had suffered its first great blow.

THE SHANTUNG AWARD

The second blow came at the time of the formulation of the Versailles peace treaty. China's delegation fought bitterly the Japanese claim to the former German rights in Shantung province. They looked to the United States for support, all the other powers being bound by secret understandings not to oppose Japan. When it came to a showdown, President Wilson surrendered to the Japanese, and the German properties and concessions were transferred to the Japanese without qualification.

And then a miracle happened.

China seemed, at the moment, more chaotic, more helpless than ever. The interminable and senseless tuchun fighting was going on as usual. In Paris, the diplomats who were about to sign the treaty, hinted that the Chinese protests did not amount to much because the Chinese delegates could not be sure whether they actually represented anybody or not. Then came word of the Shantung award. Trouble immediately broke out in the capital. Students poured out

of the schools of Peking, into the streets, haranguing the crowds on the injustice about to be inflicted on their country. They formed processions and stormed the residence of the officials who had been most notoriously under Japanese influence. The students left all classes to give their time wholly to agitation against the government and against acceptance, by China, of the treaty. Other students in other cities followed the same course. Then business joined the strike. Banks closed; every form of commerce was stopped for ten days. The whole nation went on strike to do two things: to register its protest against the terms of the Shantung award as written in the Versailles treaty, and to warn the government as to what would happen if it permitted Chinese representatives to sign that document.

The government hesitated for a few days as to what to do, and then surrendered. China's delegates at Paris were instructed not to sign the treaty, and did not. The students who had been arrested were released, with apologies. The government officials who had drawn student wrath were dismissed. And there blazed into flame all over the country, for the first time, a united passion of loyalty to China as China, and a determination to see her power so restored that she could maintain her dignity in the face of any enemy.

THE BOYCOTT

It was the Shantung award in the Versailles treaty more than any other one thing which first produced this modern crop of Chinese nationalists who figure so prominently in the news these days. Many other things contributed. Nor did the present nationalist movement come fully to birth with the events of 1919. The nationalists of 1919 can be identified with those of 1927 only in the sense that both put the restoration of China to a place of dignity among the nations at the forefront of their program. Now, in 1927, these nationalists have a definite and detailed program by which they hope to accomplish this for their country. In 1919 and 1920 they had only a newly-aroused passion, which expressed itself in attacking the nation which was at that moment apparently most interested in reducing China's status to that of a semi-dependent state. But the two types of nationalists—the 1919 crop and the 1927 crop—are essentially one and the same because the outburst which the students and merchants made in that summer, when they learned how China's rights had been flouted in the gathering of the powers, was the beginning of the present movement.

The newly aroused nationalists of 1919 did not spend much of their energies in dealing with China's internal despoilers—not enough, perhaps. They put a considerable, but temporary, crimp into the operations of the Anfu club. But they gave most of their attention to the problem of how to deal with a foreign aggressor. For that task they forged a new weapon—the national boycott. Suddenly, the enormous structure of Japanese business in China, which had been built up during those war years when England and Germany, the old masters of that market, had been unable to hold it on account of war conditions, was shaken to its base. The blow to Japan's commercial interests was so stunning that, taken in connection with the collapse of the Japanese military adventure in Siberia, the military party was forced to give up the strong-arm method.

From that hour Japan began to follow a different, and

a conciliatory, line in China. Today, in all the confusion, it will be noticed that Japan is no longer a leader in shaking the big stick over China's head. When British and American gunboats bombarded Nanking, the Japanese gunboat alongside them withheld its fire. Japan has felt the effect of China's terrible boycott weapon. She is no longer the bully of the days of the Twenty-One Demands.

In this hasty way the story has been brought from the death of Yuan Shih-kai to the period immediately following the Shantung award in the treaty of Versailles. What are the high points to remember? Simply these: That following Yuan there came a series of personal struggles for control between individual military leaders, without other significance than the temporary inconvenience which they caused within China; that at the same time the last great

attempt of a foreign power to control China was made by Japan; that this attempt gave Japan the old German holdings in the province of Shantung, but aroused such fury among the Chinese that a nationalistic movement began, which found its first weapon in the boycott. This weapon is still ready for use when China thinks she needs it.

Throughout this period, Sun Yat-sen and his followers were forced to return to the under-cover methods they had perfected during Manchu regime. But they were presently to re-emerge into the full sight of the world, as another article will show.

This is the second of a series of articles designed to give the essential background of the present situation in China. The next article in the series will appear in an early issue.

The Adventures of Jean Hoad

By Bernard C. Clausen

WE THOUGHT that we had exhausted the varieties of children long before Jean Hoad appeared. Molly, who is seven now, is a brown little elf with a sprite's laughter in her voice, and an impish desire to dance, whatever else she is doing. Barton, our three-year-old son, is severely and soberly practical, never quite so much at home as when, with a pair of tools in his hands, he is fixing something. I often convince myself that he was doomed to this disposition by the sense of frustration which has always surrounded his utterly unhandy father. And Susan, who is just beginning to sit up, is a flaxen-haired, blue-eyed Dresden judge, whose solemn face breaks now and then into the most delightful smile.

But when Jean Hoad came along, we were quick to acknowledge that here was a child such as we had never seen before. Barton first introduced us to her. Since then we have adopted her, and she has become a real and constant part of our family circle. For a long time she was only a name. We kept hearing Barton talk about her. We caught her given name accurately at once. But her family name eluded us for several weeks. Even now we are not sure of its spelling. When Barton says it, it sounds like Hoad, and so we have put it down in the records.

A MYSTERY

When he first began to talk about Jean, we supposed that she was one of Molly's little friends in our child-infested neighborhood. But she wasn't Jean Holzworth, and she wasn't Jean Hirt, and she was emphatically Jean Hoad. So we inquired of Barton where she lived. He described the house with great accuracy and detail, and even enumerated without hesitation the members of her family. But he never could show us the exact site of her birth and activity. There was no name "Hoad" in our telephone directory. Molly, when questioned, confessed that she was altogether ignorant of the little lady. We felt that we were on the brink of a mystery.

So we pushed on like amateur detectives into the evidence

which Barton so frankly and so freely brought before us. Jean Hoad, he informed us, was just about Molly's age, and looked not unlike his sister. But in many vital respects, she is quite different from Molly. For one thing, Jean is never impatient with little boys. If she is playing with toys which she loves, she is always ready to share the toys with a little boy who comes along and asks her for a chance at them. She will stop in the midst of her reading and explain even to little boys what she is reading about. When she is practicing on the piano, she does not demand that little boys be kept away. Instead, she lets them stand by the side of the keyboard, and she stops patiently to explain just what she is doing and just how the little boys themselves might try to learn.

Jean Hoad has a dog. He is quite different from Molly's dog. Molly's dog is a big gruff uncouth Airdale, who barks quite loudly and who jumps up and pushes quite harshly when he plays. But Jean's dog is a tiny little puppy whose bark is a quiet yap and who runs along quietly at the heels of Jean or at the heels of any of her friends who happen to be interested. When you want him to go home, you have only to say the word and he runs away.

When we had gone thus far in our inquisition, and Barton had gone thus far in his explanation, it suddenly dawned upon us that Jean Hoad was a totally fictitious character, made up out of the whole cloth of Barton's imagination. Of course, there is nothing strange in this. Children are constantly peopling their play-world with imaginary friends and playmates. But Jean Hoad was peculiar in this remarkable respect,—she was an ideal contrast to Molly. Every virtue which Molly lacked, Jean Hoad possessed in an admirable degree. All of the things which Barton vainly wished for in his sister, he found in this unreal sister upon whom he had heaped all the treasures of his desires. And every detail of Jean's life was a comment on Molly's lacks.

Yet that was not quite true, for Jean Hoad had a father. And this father was quite unlike Barton's father. Jean Hoad's father always got up early to mow the lawn in the

summertime, and kept the grass neat and trim all over the yard. Jean Hoad's father always hurried to get the snow shoveled off the walk in the wintertime before anyone should come along and wade through the drifted depths. Jean Hoad's father had an automobile quite unlike that possessed by Barton's family. Little boys could play with it. They could easily start it, and its front seat was fixed so that even a tiny lad could sit there and manipulate the clutches and the brakes and the wheels.

Barton, you see, had succeeded in completing Jean Hoad's environment by the addition of other members of her family whose lives supplied critical comments on the other members of Barton's household. This imaginary Hoad family was a constant standard of caustic criticism upon the very limited people who surrounded Barton in real life.

A LACK IN THE HOAD FAMILY

There was one rather strange deficiency in the Hoad family, however. It contained no little boy of Barton's age. The reason is not far to see. Any such little boy would have been a critical comment on Barton, and this is the last discipline which any mortal could desire.

At first I was disposed to argue the question with my little boy, for I was a bit afraid that this fictitious environment with which he had surrounded himself might lead him off into tangled trails of deception. But I have since realized that he was simply indulging in that most common human disposition—he was erecting ideals for everybody else, and thus defending himself from the necessity of submitting his own life to the standard of ideals. Everybody who surrounded him must be tested by a high criterion as to how they should act. But in the midst of the ghostly company there was no such demand upon Barton.

And when I became fully acquainted with Jean Hoad, I began to see that she has her counterpart in almost every human life. I notice it at a football game, when the bleachers are filled with howling students who yell their rage at what they believe to be a false play upon their gridirons, and who shower their players with heated advice as to how the next score can be made. A vicarious type of pleasure is derived from thus playing the game without any of the monotony of practice, any of the prose of training, or any of the risks of personal combat.

NATIONAL JEAN HOADS

A wave of the Jean Hoad spirit comes flooding up out of the public mind with each legal trial which attracts nation-wide attention. People fairly froth at the mouth with indignation at Fall and Dougherty for their treacherous disposition to profit, so it is claimed, at the expense of the government they were supposed to serve. When the tumult and the shouting dies, these citizens go home virtuously conscious of an effort to defend their government from the inroad of thieves. When the next income tax reports come to them, these paragons of virtue who have instructed public officials in the fundamentals of their duties, shadily and shabbily cheat by false entries for puny amounts of tax savings which should shame them.

With the anniversary of the eighteenth amendment still resounding in our hearts, we are certainly right to yield the

tribute of our respect to the achievements of the reforming spirit which has started us upon the magnificent and promising pathway of national self-control. But I have seen the reforming spirit light up the eyes and kindle the hearts of people whose real and hidden motives grew out of sins in their own lives. These sins kept gnawing away upon remorseful consciences and could be quieted temporarily only by loud shouts of gleeful self-righteousness as the pursuit of another type of wrong-doer was begun.

That frightful play called Rain, which held the attention of the American play-going public for so many successful months, is absurd as a judgment on general missionary endeavor. But it is magnificently true as a comment on an all-too-human disposition to conceal one's own guilt by frantic description of another's sin.

I started across the continent last summer in an automobile with a brother of mine who had never driven a car before. As we started west, he was quite frank in his insistence that the traffic problem was a problem of dangerous speeding cars and of heartless imprudent drivers. You see, he had always been a pedestrian. When we had completed our first ten thousand miles, he had learned to drive with some degree of confidence and coolness. And without being conscious to any change of his attitude, he was quite as certain that the traffic problem arose out of oblivious pedestrians and heedless jay-walkers who thronged the public highways. You see, by that time he had become the driver of an automobile.

THE CHURCH AND JEAN HOAD

It is the old Jean Hoad spirit showing itself again and again in life. It tempts the church to utter long pronouncements on the way to international peace while the church itself is split into bickering groups of furiously jealous ecclesiasts. It urges a preacher to solve from his pulpit the problems of industry and unemployment while his own organization is an example of spiritual laziness and inexcusable disorganization.

Whenever I am late for an appointment which I have made with someone else, I can always attribute it to unavoidable delay. But whenever anyone else is tardy in keeping an appointment with me, only the severest self-control makes it possible for me to call it anything but inexcusable thoughtlessness.

Those were not idle words, when Jesus said, "If you observe a mote in your brother's eye, first take out the beam which is in thine own eye, and then thou shalt be able to see more clearly the mote that is in thy brother's eye." I think a faint smile hovered about his lips as he said this, for he knew there could be no more tempting inducement than that we should be able to see more clearly the mote in our brother's eye. But he knew that once we had put attention to the beam in our own eye, much of that morbid interest in the shortcomings of our brother would have disappeared completely.

Is there a little Jean Hoad in your home? Adopt her, if you must, as one of your household. But let the comments of her experience fall on your life as well, if you are not to merit the Master's sharpest word of disdainful reproach, "Hypocrite."

British Table Talk

London, April 25.

IF A VOTE had been taken upon the subject of greatest interest to the greatest number on Saturday last, the answer would have been "the Cup." There are certain sporting events, which are red-letter days in this country. The Derby, the Grand National, the boatrace, and the Cup are probably the first four. The cup tie final was played on Saturday at Wembley before the king and a hundred thousand of his people. The teams were Cardiff and the Arsenal, and the result was a victory for the Welsh team by one goal to none. The match is reported to have been clean and equal and undistinguished. But this year there was the novelty of community singing before the match. Two journalists of genius have written about it. Robert Lynd thinks it was not the best overture to a match. He thinks the singing of that most moving hymn, "Abide with Me," must have been felt to be out of place even by an archbishop. Mr. James Douglas on the other hand catches in the wonderful singing of that hymn the prelude to a religious revival. "It brought tears to many eyes and softened many hearts. We sang the first verse twice, and the second verse, and then the last verse with gathering passion, until the mandscape awed itself. For a flash as the last note faded away there was a silence of deep feeling. It moved me to feel the religious emotion of a football crowd overcoming its secular excitement and its tension of sporting rivalry. 'Abide with Me' made that heterogeneous multitude one in a common utterance of their inner being." Community singing is altogether good; it will help us on the way back to God; but we may lay too much stress on it; "hard is the way that leadeth unto life." . . . St. George's day was celebrated by the survivors of the great adventure at Zeebrugge; it gave also occasion for a characteristic outburst by Prebendary Gough who can always be counted upon to denounce all "feminine men," by which he appeared to mean all who encouraged idleness and were opposed to the glorious principle of competition which "had made our nation great." But there were others who spoke to greater profit. Meanwhile the government has sounded the tocsin to call its faithful to arms on behalf of the trade disputes' bill. More than a million and a half leaflets have been printed, and leading conservatives are to take the field. This means that the government knows the strength of the opposition which it has roused.

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Lord Derby and Senator Borah

In his genial and hearty fashion Lord Derby has invited Senator Borah to visit Lancashire. It should be remembered that Lord Derby, though a man of title, is an almost typical bluff, homely—in the English sense of that word—Lancashire man. A Lancashire man when he is most serious tends to protect himself by a half-jesting manner, and of this habit Lord Derby is an outstanding example. It should be taken without question that he means what he says, and honestly thinks it a matter of importance that Senator Borah should come into personal touch with industrial England and industrial England with him. There is, needless to say, no touch of patronage in this. Lord Derby is a man with a great capacity for peace-making; he is in close touch with Lancashire on its business side. He has been ambassador in Paris and there are more unlikely things than that some day he may be prime minister. He is a man who is trusted by the average men in all parties. . . . The American ambassador has been speaking candid words upon the proposal to form an Anglo-American alliance.

He said quite justly that such an alliance would invite the hostility of the rest of the world. On the whole, public opinion in this country welcomes his frank language. His words upon the prosperity of America were interesting for their buoyancy. "I do not want to draw too optimistic a picture," he said. "Not all of us by any means have learned the lesson. The millennium I regret to say, is still a long way off, but I do believe that we have at length practically and definitely found the right road."

* * *

A Woodrow Wilson Memorial Church

My old friend, the Rev. William Robinson of Cleveleys, has it in his mind to build a new church which is to be called the Woodrow Wilson memorial church. It will stand on the boundary of the great Lancashire watering-place Blackpool, and soon it will be within its walls. This means that the church will be within hail of the Lancashire folk who troop in their thousands to Blackpool. In this church my friend will preach peace; and it is not because he will limit his preaching to any scheme of his that he has chosen the name of Woodrow Wilson but because the name of that statesman will stand for the vision of a world at peace. And there are other personal reasons. Mr. Robinson has spent his ministerial life in Lancashire, where he has done splendid service, but he came from Carlisle into the ministry, and in Carlisle he belonged to the church to which Woodrow Wilson's grandfather belonged. In that church he received the inspiration of his life, and it is natural that he should feel a loyalty to the statesman whose roots were in that same society. The church is to cost £15,000, and will be worthy of its high calling. I had a long chat this afternoon with Mr. Robinson, and I think his project will interest American readers. Just as the Lincoln tower of Christ church, Westminster Bridge road, London, speaks of an old fellowship in the days of the war between north and south, so this Woodrow Wilson church will witness to a common vision of a world without war.

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Ministers of Religion And Reds

In West Fife, Scotland, a large number of ministers and a band of students from New college have been conducting a campaign. The speakers went into the open air in order that they might draw men who are hostile to the church. By these means and by meetings indoors the speakers faced the criticism of a red stronghold. They did this not in any spirit of conflict, but in order to clear up misunderstandings, and to present the claims of the Christian religion. They found a widespread belief that the Christian religion was "dope." They were suspected at first of being agents for the government; they were in the midst of a people fascinated by materialism. The reds came to heckle them. The reds were found to be "industrious readers and alert intelligences;" they showed, moreover, complete respect for the missionaries. Sometimes a red was invited to be chairman, and in that capacity acted with scrupulous fairness. What will follow from the campaign it is impossible to say, but it has been a great gain for the church in West Fife that its preachers have gone into the open. The untied hands of the ministry have been demonstrated. In one case a sympathetic extremist gave hints to a group of missionaries on how to draw and hold a crowd in the open air—excellent hints. In one case a red leader guaranteed if the missionaries came to his village that he would get them a crowd, and he did. It is a

striking fact that "when Christ himself was the theme, what he said, what he did, how he died, a hush fell on the lingerers." But they dispersed when the application came. The account of this campaign in the Scots Observer closes with the claim that here we have a presage of a new dawn.

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And So Forth

Several of the great missionary societies report deficiencies—in some cases serious enough to call for a shortening of the line. . . . The prime minister has to reduce his activities in order to carry through his parliamentary work; evidently his health has suffered from overwork. . . . The death of Edward Lloyd means little to the present generation; but for all who remember the music of thirty years ago there will be grateful memories of that fine tenor. I can see him still beginning the solo, "Comfort ye," from the Messiah, with his pure and sweet voice. He retired from the platform while still in

his prime, so that our only memories of him are of his best work. . . . Little that is certain has come through from China. Everyone is at a loss to estimate the relative weight of the reds and the others in the Canton party. Those who know China best are inclined to believe most firmly in the success of Sun Yat-sen's Three Points, but not one of these is communist. . . . The news from Geneva concerning the disarmament discussions is not very hopeful so far. The European nations are not willing to have their armaments stereotyped at a time when France is supreme. The nations bordering on Russia do not mean to risk any reduction, unless Russia comes in; something more than ingenuity in devising formulas is needed. . . . Never were the cherry-blossoms more abundant than this year. The country-side is lovelier than I have ever seen it; but they warn us that before nightfall this very day we shall have snow!

EDWARD SHILLITO.

B O O K S

Is God as Good as Christ?

The Christlike God. By Francis John McConnell. The Abingdon Press, \$1.75.

THERE IS EXTRAORDINARILY little interest, at the present day, in arguments designed to prove the existence of God. Not only does that historical piece of verbal cleverness known as the ontological argument appear as unrelated to reality as a cross-word puzzle, but the more reasonable demonstrations which were the foundation-stones of the text-books in theology a generation ago seem singular irrelevant and unsatisfying. It is not so much that they are unconvincing—though in fact they never convince anyone who is not already convinced—as that one feels that, even if a demonstration of the existence of God were possible, everything of importance would still remain to be settled, and especially the crucial question—what kind of God have we? The orthodox list of divine attributes is impressive but much in need of translation into terms that have some relation to the religious life. And when the affirmation of the divinity of Christ is approached as a corollary of the proposition that God exists with such and such attributes of unity, omniscience and omnipresence, the result is a pale and colorless conviction because the relatively known has been defined in terms of the relatively unknown. For we know more about Christ than we do about God.

Bishop McConnell takes cognizance of these difficulties and shifts the emphasis from the God-likeness of Christ to the Christ-likeness of God. The purpose of his book is not to prove the existence of God or to prove anything about Christ, but to consider how the so-called attributes of God must be interpreted if we assume that God is Christ-like. The inquiry therefore has to do with the character of God rather than with arguments for his existence, and this at once touches our most vital interests. I doubt whether it is historically true that in holding "so tightly to the terms and scriptures and theologies which conceive of Jesus as divine" the church is "not so much trying to lift Christ up to God as to think of God in terms of Christ," and that the doctrine of the trinity has been held so tenaciously by the church, in the face of plausible attacks upon it, as a means of getting Christ-likeness into the Godhead. At least that has scarcely been the conscious purpose through the centuries of creedal formulation and iron-bound orthodoxy. It

has, however, been the beneficent effect, even if not the deliberate purpose.

This fruitful approach to the supreme problems of religion is akin to Fairbairn's idea that the metaphysical attributes of God are subordinate to his moral attributes. It is above all things necessary that we shall conceive of God as trustworthy. Some of the puzzling problems about the world—which means about the divine government, if we assume that there is a God—are insoluble to our intellects. For example, the problem of pain. The glib explanations of pain as moral discipline, as warning, as punishment, all break down when we pass from generalities to particular instances. The suffering of a sick child cannot be explained by any of these easy devices. "Who did sin, this man or his parents?" Justifying the ways of God to man by argument is an heroic but futile enterprise. The only chance of keeping on terms of mutual respect with God is to have a God whom we can trust even when we cannot understand him. And we can trust him in the dark if he has the moral qualities of Christ.

But why not waive the matter of God and be content with the Christ-like qualities of Christ—a human Jesus, if you will, but a perfect ideal? Because a perfect ideal leaves us admiring but impotent. We need power to work toward the realization of that ideal. We need the assurance that those qualities which we see embodied in Jesus are not merely the private characteristics of a human individual who lived a long while ago, which may be as much beyond our power to realize as the achievements of a Phidias or a Michelangelo are beyond the ability of an amateur sculptor to imitate. Hence the constant demand for a Christ-like God who shall be our source of power for the realization of the Christ-like ideal.

The author seems to me to wave aside rather easily the difficulties of those who think that the term "personality," as applied to God, is misleading because it carries with it too many implications of human limitations. Since we cannot prove the existence of God and have to exercise faith anyway, he thinks we "might as well believe something worth believing," and a God without the qualities of personality does not seem to him worth the effort of believing at all. The alternative he considers "materialism." "All such theories have to maintain . . . that the Christ-life, and all the other lives filled with the Christ-spirit, are the outcome of the play of physical

forces." This is not quite an accurate statement of the alternatives, and the word "physical" is a trick word. A later somewhat grudging admission that there are other possibilities scarcely remedies the argument. But then, as he repeatedly reminds us, he is not really constructing an argument but is unfolding the implications of the assumption of a Christ-like God. The problem of evil for one who believes in a Christ-like personal God is not so difficult as is the problem of good for one who does not.

It is a deeply religious and deeply thoughtful book. The shift of emphasis from the definition of Christ in terms of God to the definition of God in terms of Christ is not original with this author, but it has not heretofore had the attention which it deserves and it is well worthy of the searching inquiry and the thoughtful treatment which he gives it.

WINFRED ERNEST GARRISON.

Things in General

THE most interesting book on the least interesting subject within my recent reading is Michael Sadleir's ANTHONY TROLLOPE, A COMMENTARY (Houghton Mifflin, \$5.00). That is to say, if the subject of the book is conceived to be Anthony Trollope. The novelist himself still leaves me cold after reading what seems to me the most skillfully and fascinatingly written biography of this season of fine biographies. I cannot warm to Trollope. But in reality the book has a much wider theme. Incidentally, of course, one is informed of everything that anybody needs to know about the life, character, and writings of the novelist and his much more interesting mother. But fundamentally it is a study of the middle Victorian era. One would seek far before finding a more penetrating analysis or a more adequate exposition of the spirit and quality of that epoch than is given in the opening chapter. That chapter is a

work of high art; and the same, indeed, may be said of the entire book. I do not have the advantage of knowing what else Mr. Sadleir may have written, but on the evidence of this work alone, I should say that he is a much greater writer than Anthony Trollope ever was.

Mr. John Erskine would have done himself a favor if he had found some other title for his new book of essays than PROHIBITION AND CHRISTIANITY (Bobbs Merrill \$2.50), because he knows very little about either prohibition or Christianity, and the juxtaposition in the title of two subjects which he immediately reveals his incompetence to treat, inevitably prejudices the reader against the book, which in other parts contains much of cleverness and good sense. His researches into the history and nature of Christianity have extended little farther than the discovery of the miracle of Cana, the use of wine at the Last Supper and in the sacrament which grew out of it, and Paul's advice to Timothy. And his knowledge of prohibition and the conditions which gave rise to it goes little beyond the easily accessible fact that stimulating beverages may still be obtained. But perhaps one should not expect the final word on either religion or social reform to be spoken by the diverting author of "Helen of Troy."

Among the popular books about modern science, Sir William Bragg's CREATIVE KNOWLEDGE: OLD TRADES AND NEW SCIENCE (Harper, \$3.50) is distinguished by a special purpose, which is to show how recent scientific advance has contributed to progress in certain trades and occupations—the trades of the sailor, the smith, the weaver, the potter and the miner. For one who wishes to know how things are done and made, and how these ancient occupations have developed from small and obvious beginnings to elaborate scientific processes, the book, which consists of a series of popular lectures originally delivered at the Royal Institution of Great Britain, stands pre-eminent in its field.

W. E. G.

CORRESPONDENCE

Why Missionaries Have Left China

EDITOR THE CHRISTIAN CENTURY:

SIR: We thank you for your tribute to the "Gold Star Missionaries" in China. We want to see that roster. They deserve all you give them. They face not only the hardships and real perils of the time among the Chinese; they face also a vehement disapprobation among many of their fellow-nationals, headed up by consuls and minister. Why the weight of this disapprobation? You are quite right about it. It is not because of humanitarianism, although consuls are human. The tremendous pressure is in order that the policy may not be infringed—the American and British policy of this day in China, which is enforced military protection.

But you do not, I feel, quite do justice to some of those missionaries who withdraw. In some places they do so at the desire and advice of Chinese whom they know as their best friends. This was not so one, two and three years ago. It was known that missionaries could render service in the war times, and they did it. It is different today. Some missionaries who do not quail at the thought of Chinese mobs and are ready in high conscience to disregard consular "advice" and take the consequences, are still leaving their posts because they have become, through no fault of their own, liabilities. Chinese associates have said to them, "We do not want you to leave. But, in case of a wild emergency such as arose at Nanking, we would rather you were not here. For your own sakes and also for ours." More than that, these Chinese are prepared, soberly, to carry on alone. In one church group, covering a large area,

plans have been made by the Christians within a few weeks so that even if every missionary should be forced to withdraw for a long or short time, they would still carry on every part of the work.

A great day has thus come. There is a certain thrill even in leaving your friends when they are like that; and you humbly hope to rejoin them. No new rosters will be desired. But we hope that in your editorial firmament at least a few silver stars may twinkle out upon these missionary Christians and Chinese Christians.

Ventnor, N. J.

ROBERT E. CHANDLER.

No Debacle in China

EDITOR THE CHRISTIAN CENTURY:

SIR: I am being asked what I think of the editorial in your issue of April 28, "The Missionary Debacle in China." As I do not like to say behind one's back what I would not say to his face, I am moved to write you what I think of it. I think it is a sensational, savage, one-sided and exaggerated tirade; as prejudiced, inaccurate and as little to be relied upon as many of the press despatches that emanate from Shanghai.

As you well know, there are many missionary societies and agencies in China; representing different countries, of various types, and working in accord with their individual policies and methods. They are scattered widely over the huge area of China. Some of them may be in as bad a plight as you picture. The missionary enterprise as a whole is in no such plight. I cannot speak for them all, but I know that the larger

mission boards of America operating in China are in no such situation as you describe; yet you make no distinctions or exceptions but sweep them all unqualifiedly into your debacle. . . .

I cannot close without referring to your charge that the church in Christendom has been silent at this time. Surely, that is not true! From how many national or sectional gatherings of church bodies have utterances come in protest against actions that should strengthen suspicion and hatred in China against this country? How many pastors of churches have lifted up their voices to the same end? The teaching and the spirit of the Christian church in this country have prompted many individuals to protest against unfairness and use of force toward China in these days. And mission boards, separately or through their united organizations, have been making every endeavor to secure fair and sympathetic treatment of China in this emergency. From beginning to end the editorial seems to me full of such sweeping statements that startle but do not convince because they are manifestly not true to all the facts of the case.

With the sentence that begins your closing paragraph, I heartily agree: "No women and men on earth today are more deserving of sympathy than are the missionaries in China." I do not wonder you felt after having written your editorial that they deserved sympathy.

Boston, Mass.

WILLIAM E. STRONG,

Secretary, American Board C.F.M.

Why the Church Is Silent

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of April 28 appeared the following sentences which have made a profound impression upon many: "The church in Christendom has been silent as western governments have flouted her moral convictions. It is indicative of the blindness or timidity of the church that neither pulpit nor boards is saying a word in public regarding the action in China. Does this unanimous silence mean that the church has nothing to say?" The following incident will probably supply the answer as to why the church does not speak.

At the afternoon session of the Detroit Association of Congregational Churches, on May 2, Mr. L. H. Liang, a young Chinese journalist who is on the staff of the Detroit News, presented such a graphic and stirring portrayal of the conditions which now exist in China that the following resolution was endorsed unanimously, and referred to the resolutions committee: "Because the members of the Christian church believe that the essence of the message of Jesus is the exemplification of goodwill, brotherhood and righteousness, and because we believe the methods of force and violence as used by the western nations in their attitude toward China can only destroy those principles of the Christian faith and can lead only to further violence and hatred, we, therefore, ask that the government of the United States be the first to make a great spiritual adventure in human relations by withdrawing all American gunboats and marines from China, and so prove our belief that love never fails."

The evening meeting of the association was attended by delegates who were not present during the afternoon, and many of those present during the afternoon did not remain for the final session. The resolutions committee, before presenting the resolution, deleted the phrase "to be the first to make a great spiritual adventure in human relations," and added the phrase "as soon as possible" after the request to withdraw the marines. This action so nullified the purpose of the resolution that it was unanimously rejected.

The original resolution was then presented, and, after an intense debate, was finally defeated 16 to 14. An analysis of the vote is enlightening. Of the 16 against the resolution, 13 were laymen, and 3 were ministers. Of the 14 supporting the resolution, 7 were ministers and 7 were laymen. We have here two facts: first, which group it is which throttles the voice of the

church, and second, that the majority of ministers have caught the vision, and are willing to sacrifice for it.

From this you can understand why, in this city at least, the church is silent. But take heart! The Christian church started with fewer than 14 members, and Talmadge's article last week told us how many more there are.

Detroit, Mich.

RUSSELL MACCLINCHY,
First Congregational Church.

ROGER EDDY TREAT,
Bushnell Congregational Church.

CHARLES STANLEY JONES,
Highland Park Congregational Church.

ANDREW VANCE MCCracken,
North Congregational Church.

A Personal Explanation

EDITOR THE CHRISTIAN CENTURY:

SIR: Some misunderstanding has arisen about a letter over my signature which appeared in The Christian Century of May 5. May I have space enough to state that said letter was intended only as my personal opinion of events, and that it was not an authorized or official statement of the attitude of the student body of Western theological seminary?

Pittsburgh, Pa.

THOMAS D. EWING.

Information Offered from Headquarters

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has just been called to the issue of The Christian Century of December 23. Upon the cover in the printing matter appear the names of contributors, such as John Dewey, John Haynes Holmes, Stephen S. Wise, Raymond Robins. It is rather remarkable that you permit the columns of your paper to be open to such writers and contributors as the ones indicated for it is the belief of many that their activities are such as do not classify them with patriotic citizens.

It is quite possible that you may be unaware of the activities and connections of particularly the four mentioned above and if you desire some information upon what they have done and are doing and their associations and connections, we would be very glad to furnish you with same, on the grounds that it is the writer's belief that The Christian Century by lending dignity and prestige to such individuals is only aiding a cause which, to speak in light terms, is at least socialistic.

National Headquarters,
New York City.

GEORGE L. DARTE,
Adjutant General,
Military Order of the World War.

Roman Catholicism and the Past

EDITOR THE CHRISTIAN CENTURY:

SIR: I read your first editorial on the Marshall-Smith letters with great satisfaction. I felt that in contending for Christian

Contributors to This Issue

JOHN A. MACKAY, founder of Anglo-Peruvian college, Lima, Peru; former professor of philosophy, University of San Marcos; South American continental secretary Y. M. C. A. Dr. Mackay, who is generally considered one of the best informed protestants in Latin America, is a Scotchman.

HENRY SLOANE COFFIN, president Union theological seminary, New York city; author, "Christian Convictions," "In a Day of Social Rebuilding," etc.

BERNARD C. CLAUSEN, minister First Baptist church, Syracuse, N. Y.; author, "The Door That Has No Key," etc.

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candor and charity you were on firm ground. Your second editorial seems less happy and seems to hark back to a spirit that omits charity and, may I say, something in the way of sound judgment. Nothing shall be hid and nothing should be hid yet we perhaps need the historical sense; some distant yesterdays are neither today nor tomorrow. There is a logic of events which moves even the most conservative bodies. In harmony with this observation may we not believe even the Roman Catholic church, despite some of its statements and despite some of its history, has moved or at least been carried no small distance from some things which have made it a menace in the minds of many to religious and civil liberty.

The Psalmist said, "Remember not the sins of my youth." We might change it and say in the name of a larger present and a growing future, "Remind me not of the sins of my youth." The world setting is vastly different from the days of the inquisition and St. Bartholomew's massacre. You may aver that there remains the temper of those days; possibly, in a measure, yet we trust in a small and impotent measure. After all the question is how to further draw the fang. Do we not see in the words of Father Ryan and other Catholic scholars a subtle invitation for cooperation and as well a subtle repudiation of that past? Then inevitably there are two parties in the Roman Catholic church and by a sufficiently just and charitable attitude we ought to strengthen the liberal party. Otherwise we solidify and confirm the unprogressive element.

Greenwood, N. Y.

J. W. MCGAVERN.

Jesus and Gentiles

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of May 5 Dr. Niebuhr, reviewing the autobiography of Bishop Lawrence, guardedly criticizes the bishop for timidity as to the hypothetical entertainment in a southern state of a distinguished Negro educator. This affords me the opportunity to ask a question which has long been in my mind. It is this: Did Jesus Christ ever eat with a Gentile? If not, why not? Apparently St. Peter never had done so until the events narrated in Acts 10.

St. Paul's Rectory
Alexandria, Va.

PERCY FOSTER HALL.

THE SUNDAY SCHOOL

Lesson for May 29. Lesson text: Acts 5:27-35, 38-42.

Behavior Under Persecution

THERE are many men who think and speak of "persecution" as they would of hunting tigers in India from the back of an elephant—quite interesting but very impersonal. There is not the slightest danger of persecution ever coming to them. Certainly not—they always conform. We read of the "non-conformists" in England and, thank heaven, there are a few also in America. Men who conform are never persecuted. The danger of a new idea causes many a man to shudder. "I do not like your preaching," said a deacon to his preacher, "you disturb me." "In my judgment that is exactly what you need," answered the minister, without apology. The deacon went off to a conservative church; there he can be as comfortable as a cat in a warm rug. Men will never be persecuted who never seek reforms. To conform is easier than to reform. Let a man speak out about dishonesty in business; let him insist upon temperance; let him say what he thinks about war; let him champion common kindness between races, and, if he speaks like a trumpet giving no uncertain call, he will soon learn that reaction is equal to dishonor in direction. I know of a minister who got up in his pulpit and said that no church member should rent his property for immoral purposes—he got the reaction!

Did you ever hear of a city called Detroit and of certain pastors who thought it would be fair and courteous to allow laboring men to speak—well!

Take a much milder case; a body of people committed to the "immersionist dogma" produces a son in the ministry who comes to believe in "open membership," or the practice of Christian unity. This is a dangerous heresy, and the pastor who dares to advocate such a thing as Christian equality before God, soon knows what persecution means. But let a commission go out to China and come back and report: "We saw no open membership in China," and a great convention purrs. Sects may confuse the poor Chinese, but the precious "immersionist dogma" is saved. Meanwhile the open membership idea marches across the continent of America; you cannot overcome the truth, eventually. Tomorrow open membership will be commonly accepted, while the man who practices it today is aware of a kind of mild but irritating persecution. The heretic of today is the saint of tomorrow. In the fires of persecution, Peter did not waver; he was the rock-man, after all. Brought up before the sanhedrin, he boldly cried out, "We must obey God rather than men." Beaten and discharged, he preached in and out of the temple as before. He had the strength because his heart was pure and his cause was right. This is the glory of a hero; when he feels that his cause is just he will endure suffering in its defense, while the coward will conform and be quiet.

I am amazed at the timid souls; they want peace at any price; they want the plaudits of the crowd; they like the easy path, the lazy mind. Peter stood his ground. In this he imitated his Lord, for we must never forget that Jesus was steady under deadly fire. He would not compromise with evil. How easy to have been less aggressive! In the garden he could have slipped away in the moonlight; he was free. The splendor of Jesus shines brightest in his heroic role. I doubt if any man can be a follower of Jesus today and not suffer persecution. Erasmus spoke for most men when he said: "I will be loyal to the truth so far as the times will permit." Rich men patronized him; he lived a care-free life. He was called brilliant. Martin Luther, however, was of different temper; he dared to open new paths, to champion new freedom. When surrounded by wolfish ecclesiastics who would have liked to burn him at the stake, he cried out boldly: "Here I take my stand, God help me." We despise Erasmus; we admire Luther.

Can you endure persecution? Can you prove your Christlikeness by steadfastness under abuse, misunderstanding and criticism? Can you smile while lesser men, who have sold out to the influential, assume a superior attitude and taunt you? Can you hold to what you believe to be the truth when you feel your job slipping away from you? Can you stand fast while men who called themselves your friends desert you, with a mocking laugh? Can you possess your soul in patience while the plums and honors are being bestowed upon the unworthy? Can you see cowards exalted and heroes thrust into dungeons, little men set up and good men cast down and still go bravely on? "Blessed are you when men revile you and persecute you and say all manner of evil against you falsely, for so persecuted they the prophets which were before you." "Who follows in his train?"

JOHN R. EWERS.

Tours of Interest to Christian Century Readers

Progressive Education

Eight Countries
Lectures at Toynbee Hall.
Visit to Experimental Schools.
Locarno Conference on Progressive Education.
Conferences with Members of Secretariat of League of Nations

International Study Tours

Homelands of New Americans.
Youth Movement.
Capitals of Europe.
Holy Land
Other Study Groups Planned.

Pleasure Tours—Sixteen Countries

Detailed itineraries will be furnished.
Groups limited—Membership restricted.

WORLD ACQUAINTANCE TOURS

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

A New List of Dangerous Characters

The "Special Situation Bulletin" of the National Society of Scabbard and Blade gives a new blacklist of those who are considered dangerous to the cause of military training and therefore ipso facto undesirable citizens. Jane Addams "stands out as the most dangerous woman in America." "She is a member of 28 organizations, of which the following nineteen are clearly subversive in character and many of them communist controlled"—including the American peace society, American relief for Russian women and children, fellowship of reconciliation, La-follette-Wheeler campaign, women's international league for peace and freedom. Senator Borah is honored with a place in the list because he "offered to introduce a bill to repeal the clause permitting the secretary of state to use his own discretion in determining what citizens of foreign countries should be admitted to the United States." Samuel McCrea Cavert is listed because he is a contributor to *The Christian Century*. Other dangerous characters are John Dewey, Francis E. Clark, George A. Coe, Henry Sloane Coffin, Charles W. Gilkey, Rufus M. Jones, and C. C. Morrison.

Heresy Approved in High Circles

The "Vacation Bible School Heresy" of "F. B." (*Christian Century*, April 21, page 508) is approved by the International council of religious education. A letter from headquarters says so. The suggestion had to do with the limitation of the size of classes in vacation schools. The council's "Proposed International Standard" suggests the reduction of credit for work when the size of classes is above thirty, and no credit at all when classes are larger than fifty.

A Three-year Financial Program

It is a custom of increasing frequency for churches to work out a program for three or five years in advance, defining their objectives after a study of their opportunities and resources. The First Baptist church of Brockport, N. Y., goes one step farther by having its current expense and benevolent budget completely subscribed for three years in advance. Doubtless, some way is provided by which new members who join during that period may find a way of doing their share.

Boston University Enters New Fields

Dean Walter S. Athearn, of the Boston university school of religious education and social service, has announced the extension of the curriculum to include nursery school work, young people's work, and dramatic arts and pageantry.

Chicago Will Entertain Northern Baptist Convention

Before the Presbyterians have finished at San Francisco the Baptists will begin at Chicago, where the Northern Baptist convention will meet from May 31 to June 5. There are more than ninety

churches in the Chicago Baptist association which invited the convention to the city and will be its official host. The sessions will be held in the Coliseum.

Dr. C. M. Jacobs Inaugurated as President of Seminary

Dr. Charles Michael Jacobs was recently inaugurated as president of the Philadelphia seminary (Lutheran) in the presence of a large congregation at the Church of the Holy Communion. The service was largely musical, including much of the choral music for which the Lutheran church is famous. Representatives of many universities and seminaries were present, as well as representatives of many Lutheran synods and organiza-

tions. The inaugural address dealt with the objectives of theological education and the meaning of subscription to the Lutheran confessions.

Annual Conference of Chaplains

The pan-denominational conference on moral and religious training for the army, called by the secretary of war, was held in Washington, May 4-6. The official statement says that "the conference was assembled in keeping with a growing interest in moral and religious instruction for soldiers, to develop denominational and community contacts, to recommend such practices as tend to strengthen religious activities in all stations of the

Peabody Defines Unitarian Outlook

"NOTHING SEEMS to the modern mind more superfluous and obsolete than the divisive organizations of protestantism," said Dr. Francis G. Peabody at the recent dedication of the new building of the American Unitarian association in Boston. "The spectacle of half a dozen churches ranged along a village street, each claiming authority and each with difficulty kept alive, seems an ironical and suicidal interpretation of the desire of him who prayed that all might be one."

Discussing "The Call of the present age to the Unitarian churches," Dr. Peabody surveyed the situation at the time of the organization of the association a century ago, and the condition today: "The association, brought to life in 1825, was an infant of frail constitution, and was greeted without enthusiasm by its own family. The philosophy of individualism was at the time in control of protestant thinking, and the organization of liberalism appeared to involve a contradiction in terms. Freedom seemed inconsistent with association. The doctrine of the heaven, or of the atmosphere, appeared to offer a sufficient principle of missionary effort, as though heaven would rise without a lump, or atmosphere exhilarate without being breathed.

THE REVOLT FROM CALVINISM

"The revolt from Calvinism, which such an association represented, was prompted by two fundamental convictions, which practically revolutionized the prevailing theology. One was concerned with the nature of man, the other with the nature of God; and it is not easy to determine which of the two was the more commanding. On the one hand was the epoch-making proclamation of Channing concerning the essential dignity of human nature. Over against the degrading doctrine of depravity and corruption which prostrated helpless sinners before the justice of God was set what Channing himself called his sublime idea of the partaking by human lives of the divine nature, or the susceptibility to excellence; and with it the substitution of hope for fear, and of filial obedience for helpless alienation, as the controlling motive of a Christian life. It was a reaffirmation of the

heritage belonging to the children of God.

"It is almost startling, however, to observe that this teaching, which one hundred years ago seemed a dangerous heresy, has become so widely accepted as to be, not so much defensible, as in no need of defense. The representatives of rational religion, even within communions infected by biblical literalism, have practically abandoned the positions stoutly maintained fifty years ago, and are frankly applying their teaching, not to re-enforce their inherited traditions, but to meet the needs of a new, and at many points a de-Christianized, world. . . . There are thousands of evangelical pulpits where the essential dignity of man and the unconditioned love of God are as confidently preached as among the successors of Channing; and as for the Unitarians themselves, it is not probable that a single sermon directed against human depravity or the tri-personality of the Godhead has been preached within twenty-five years.

THE WAY TO UNITY

"Christian unity, if it be sought in the way for which Jesus himself prayed, must be attained, not through doctrinal agreement, but through spiritual loyalty; not by denominationalism, but by discipleship. Fortunately for the future of religion, the Church of the Spirit has allies in all communions, and even now the voices of the time which command the most loyal hearing are preaching the comprehensive gospel of a spiritual faith. Yet the fact cannot be denied that this ideal of a Holy Catholic church, catholic because holy, and holy because spiritually whole, is precisely that which the Unitarian churches have had the happy privilege of inheriting as a tradition, and are now called to teach as a possibility. This is the last of times for liberal Christians to regard themselves as belonging to a dissenting sect, sustained by controversy and denials. This, on the contrary, is a time to realize that, by the merciful providence of God, we are set where the call to spiritual unity which Jesus transmitted is welcomed without any intermingling of dogmatic demands, and where the only way which can lead to Christian unity lies straight before our feet."

Was the war a conspiracy or a collaboration?

Which of the great powers were guilty, which innocent? Or were all guilty together? Did Germany precipitate the struggle, or did she work strenuously to avert it? A vast amount is known today that even the most astute diplomat had no conception of in 1914-18. All this knowledge is analyzed in the standard work on the subject: the new, completely revised edition of

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army, and to direct and safeguard the religious life of the young men who enter the summer training camps."

Lutherans Install New Missionary Secretary

The Lutheran Board of American missions, at its quarterly meeting held at the Church of the Reformation, Rochester, N. Y., installed Rev. Franklin F. Fry as executive secretary of the board. Dr. Fry has been pastor of the church which entertained the board during its meeting in Rochester.

Oldest Lutheran Seminary Will Be Rebuilt

Hartwick seminary, the oldest Lutheran school in the United States, will be relocated at Oneonta, N. Y., eighteen miles from its present site. The town offered a large campus and a gift of \$250,000 to secure the location of the collegiate department of the school at that place, and the synod of New York has approved the move.

Information, Not Propaganda, Desired

The business committee of the Lausanne conference on faith and order has decided that the bodies which are to

participate in the conference may properly send in advance to all delegates statements of their positions on the matters to be discussed, but that these statements should be for information and not for propaganda. At the same time it decided not to allow groups which have declined to participate in the conference to present at the conference statements explaining their attitude on the subjects under consideration. Participating bodies will have the widest latitude in expressing their views, but "the business of the conference should not be interrupted or delayed by a discussion of the position of groups which have decided not to send official representatives."

Methodist Minister Gives Reasons for Resignation

Rev. Jesse David Roberts, in resigning from the pastorate of a Methodist church in Milford, Conn., and from the ministry, says in his letter to the district superintendent: "I wish my action to be considered both as a confession and as a protest—a confession that when I entered the ministry I did it too hastily and presumptuously without obeying our Lord's command to tarry for the endowment of power, and a protest against the unspirit-

Ask Reorganization of Princeton Seminary

THAT THE REPORTS of divisions and hostilities in Princeton circles "have not been exaggerated," and that "the drift of seminary control seems to be away from the proper service of the church and toward an aggressive defense of the policy of a group," is the judgment of the special committee appointed a year ago by the Presbyterian general assembly to investigate conditions in Princeton seminary. The complete report, which makes a book of 200 pages, supplemented by 800 typewritten pages of transcript of hearings and many documentary exhibits, will be presented to the general assembly at its meeting in San Francisco, May 26-June 1.

"The root and source of the serious difficulties at Princeton, and the greatest obstacles to the removal of these difficulties, seem to be in the plan of government by two boards," says the report.

PEACE NOT POSSIBLE

The aggressive group in the Princeton faculty declares, according to the report, that "there are opposite attitudes so serious that 'no peace between them is either possible or desirable.'" Furthermore, this group feels that of right it must rule, that it "must by every means in its power seek to secure its rightful control of the life of the institution."

"The committee reports with deep regret its feeling of failure to effect reconciliation between estranged brethren in the faculty. The very latest conference with the faculty left upon the minds of the committee the unavoidable conviction that certain professors were determined not to say that they could trust the doctrinal loyalty of some of their colleagues, no matter how definitely or how earnestly those colleagues affirmed their doctrinal loyalty. A most discouraging aspect of the whole situation is this transparent

violation of the Master's command that his followers should love and be kindly affectioned one toward another, which, so far as the committee was permitted to see, was not having a controlling influence in the fellowship of the faculty.

PROFESSORS ARE LOYAL

"The assembly's committee is fully convinced: a. That there is nothing in the sore situation at Princeton that should not yield, and yield readily, to the grace of Jesus Christ; b. That the president and all the professors are loyal to the standards of the church, and to the task of teaching and defending the conservative interpretation of the Reformed faith in its purity and integrity; c. That no one in the seminary faculty or in either governing board advocates or shows desire for such inclusive policy as would harbor or encourage either in the seminary or in the church-at-large any influences even tending toward departure from the historic position of Princeton seminary."

The committee recommends that an enlarged committee, consisting of the present committee plus two members of the board of trustees and two members of the board of directors of Princeton seminary, be appointed to confer with the two governing bodies whose conflicting jurisdiction has been the occasion for friction and assist in the preparation of a plan for a unified control and a complete plan for the educational work of the seminary. It further recommends that, pending the proposed reorganization, the appointment of Prof. J. Gresham Machen to the chair of apologetics be not approved, and that all other nominations or elections to the faculty be not approved, and that the further consideration of such appointments be deferred until the reorganization of the seminary shall have been carried into full effect.

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ual attitude of our denomination. In doing this I am not assuming the attitude of a judge who sees a splinter in his brother's eye, but rather as one fully conscious of the beam in his own eye. It seems to me that we have missed the spiritual way of Christ, and that we are not making a serious effort to find that way."

Baptist Fundamentalists Will Meet in Chicago

The Baptist Bible union will hold its annual meeting in Chicago, May 25 to 30, in the Belden Avenue Baptist church. Among the prominent speakers will be Rev. W. B. Riley of Minneapolis, and Rev. J. Frank Norris of Fort Worth, Texas. These two appear together on an evening program at the Eighth Street theatre.

Visiting Day at Dubuque University

April 24 was observed by the protestant churches of Dubuque, Ia., as Dubuque university day. Over 5,000 persons visited the college buildings during the day. In the evening Rev. Harry Burton Boyd, of Erie Pa., president of the board of directors of the university, addressed a mass meeting on Christianity and Education. This is a Presbyterian school for foreign born students. It has 28 nationalities in its student body.

Presbyterian General Assembly, San Francisco, May 26

Great preparations are being made for the meeting of the 139th general assembly of the Presbyterian church in the U.S.A.,

which will be in session at San Francisco from May 26 to June 1. Besides transacting a great amount of business connected with the missionary and other activities of the church, the assembly will receive the report of the special committee which was appointed to investigate Princeton theological seminary and will hear the final findings of the special commission appointed in 1925 to inquire into the causes of the present "unrest" and to recommend measures to insure the "purity, peace, unity and progress" of the church. There will also be the report of a commission on the church laws regarding marriage and divorce.

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Minister Resigns Commission

Rev. Vincent G. Burns, of Pittsfield, Mass., has resigned his commission as first lieutenant in the officers reserve corps. In the letter embodying his resignation, he says: "Deepening convictions as

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With the purpose of calling the churches and their leaders to the study of Jesus’ teachings, as they apply to our problems today, we suggest the following books which strike the note above indicated clearly and resoundingly.

The Way of Jesus

By Henry T. Hodgkin

“Is Jesus Christ the leader we need today?” is the question put by this author. He calls his book “a frank inquiry into the way of Jesus for human society, based on the records of the New Testament.” He takes up seriously the teachings of Jesus with regard to the important matters of life, then asks how they may be worked out today. Questions are furnished on each chapter. (\$1.25)

Jesus and Life

By Joseph F. McFadyen

Some of the chapter titles: “Life As Jesus Saw It,” “Jesus the Teacher,” “God No Respector of Persons,” “The Color Question,” “Marriage and Divorce,” “The Strong Man Despoiled,” “Shall We Smite With the Sword?” “The Christian Home,” “A New Earth,” “Caesar’s Sphere and God’s.” (278 pages, \$1.25)

The Ethical Teaching of Jesus

By Ernest F. Scott

Already a world-famous book. Historical perspective, the author believes, is a factor too often forgotten in the anxiety to state the ideas of Jesus in modern terms. All the parties in present-day controversies are eager to claim him as their champion. Dr. Scott, with an open mind, here seeks to discover just what Jesus actually taught. (\$1.00)

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By Samuel Dickcy

A study of the social attitudes of Jesus. How did he regard contemporary standards and sanctions, and resolve the conflicting loyalties of his day in the fields of politics, morality, ritual, patriotism and economics? (\$1.00)

Jesus Christ and the World Today

By Hutchins and Rochester

“I have never seen a series of studies dealing with modern social applications of the teachings of Jesus which seemed to me so frank, thoroughgoing and suggestive,” says Norman Thomas, associate editor of the Nation, of this volume. Groups of questions on each chapter. (75c)

The Word and the Work

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to the futility of war have prompted my resignation. Utter patient nonresistance is the only method by which the international life of the world can be redeemed. I am therefore through with all wars for good. I do not cast any reflection on many honest men who still stay in the reserve corps. But I believe the time is coming, and is not far off, when hundreds of them will see the vision I see, and then they will resign too and quit the bloody war business forever.”

Negro Saves Many White Families

During the floods which submerged thousands of square miles along the lower Mississippi, a negro, Samuel White, in an inundated district near New Orleans, brought twenty-five white families to a place of safety, while his wife furnished coffee and food to the rescued for three days until other relief was available. The local papers are loud in their praise of the black hero. From a careful reading of the reports there is no indication of the establishment of any jim crow line for the segregation of the races on the rescue raft, and nobody seemed to mind.

An Episode of Catholic Courtesy

The editor of the Congregationalist recalls an incident which illustrates the Christian courtesy which sometimes, at least, prevails between Catholics and protestants. At Lowell, Mass., a few years ago All Souls’ church, representing a union of former Congregational and Unitarian churches, wished to build a parish house on a lot which was subject to such restrictions that the consent of the Roman Catholic authorities was necessary. The committee called on the Catholic prelate who controlled the situation. He said, “Why, gentlemen, we are all engaged in the same work,” and released the restriction.

Jews Hold Balance of Power in Jerusalem

Mixed as is the population of modern Jerusalem, the recent municipal elections showed that the Jews hold the balance of power. The organized Jewish vote carried everything before it, and all of the candidates of the party supported by the Jewish electors were elected. The Jewish representatives will hold the balance of power in the new municipal assembly as between the two rival Arab parties.

Reformed Church Raises Pension Fund

The Reformed church in America is well on the way toward the completion of the million dollar ministerial pension fund which it hopes to have entirely subscribed and collected before May, 1928, which will be the 300th anniversary of the landing of the first Dutch minister in America. Half of the amount is already in hand in cash and only \$100,000 remains to be subscribed.

Building for an Unknown Future

Reflecting upon the disappearance of many highly evolved forms of animal life which once flourished on this planet, Bishop Barnes, at Westminster abbey, according to Public Opinion, queried

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whether man would go the same way. "Many a zoologist would answer yes. And yet man differs from all other animals. The theologian has justification in holding that the characteristic developments and powers of the human mind set man apart; he has, in conventional language, a soul, some quality of personality of survival value in the scheme of the universe. Is it possible that, by virtue of these same mental powers, man will conquer disease and pain, and thus in the end prepare the way for a kingdom of God upon earth? Will medical and moral victories combine to make human life equal to human hopes and dreams? None can say. We build for an unknown future."

Dr. T. R. Glover Will Spend Summer in America

Professor T. R. Glover, of Cambridge university, will spend the months of July and August in the United States. He will have a prominent part in the series of conferences which will be held at Columbiana, on Lake George, under the auspices of the Biblical seminary of New York, which has recently acquired this fine estate just north of Silver Bay. Attendance at the conferences will be by invitation, and it is planned to have successive groups present for periods of ten days each for the discussion of religious and related questions.

The function of the Williamstown conferences in the field of international politics suggests something of the purpose of those who are organizing this forum for the discussion of fundamental religious issues. The general topic is "Group functioning with special reference to the more efficient functioning of the Christian church." The moving spirit in this enterprise is Dr. Wilbert W. White, president of the Biblical seminary of New York.

Episcopal Pension Fund Grows

The tenth anniversary of the beginning of the Episcopal church pension fund was celebrated a few days ago in the J. Pierpont Morgan library, where Mr. J. P. Morgan and Bishop Huntington gave a tea to 100 guests. Mr. Morgan, as treasurer of the fund reported that it now contains \$23,000,000. Nearly half of the retired clergymen are receiving pensions of \$750 or more, and widows and orphans of the clergy are also cared for.

The Army Parades To Church

The war department notes for April 27 give the information that on Sunday, April 24, a church military parade was held at El Paso, Texas, in which one thousand men of the regular army, the R. O. T. C., the national guard, and high school cadets

BUSINESS ^A_ND THE CHURCH

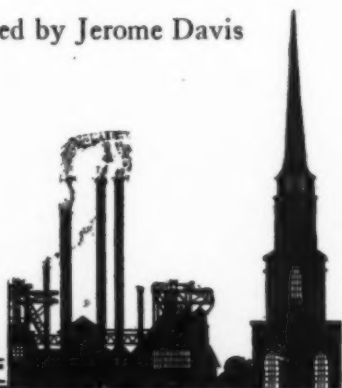
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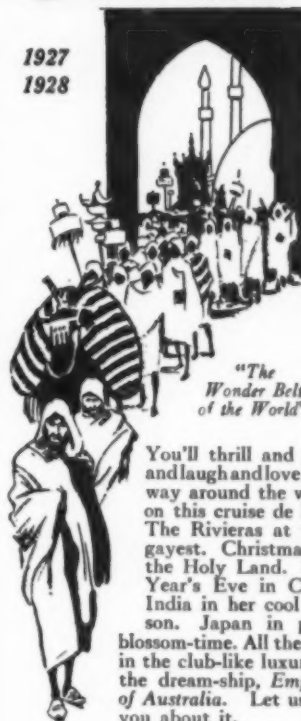


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marched behind two bands and with "massed national colors, and regimental standards and guidons" to two churches, protestant and Catholic, where special services were held. "This church parade," says the official note, "has been so enthusiastically received by the citizens and churches of El Paso that it promises to become an annual event."

Pasadena Church Dedicates School Building

A handsome new church school building has been dedicated by the Washington Christian church, Pasadena, Calif. The old church building has been remodeled into a department for the juniors. The needed auditorium will be built as soon as possible, but the church felt that the educational need took precedence. Rev. C. S. Medbury, of Des Moines, Ia., was the dedicator. Rev. Charles F. Hutsler is the pastor.

Western Congregationalists Pass Strong Resolutions

The Congregational conference of the state of Washington, meeting at Olympia, on April 28, adopted resolutions which, after whereas recognizing that "there is a growing conviction that the present (international) difficulties are in part created by the investment of American money in foreign lands and the policy of protection by gunboats and marines" affirmed: That we believe the time has come when those who wish to carry on business in other lands should be willing to take their chances under the laws of those lands; and that the presence of gunboats and marines calls forth a suspicious and unfriendly spirit among the peoples where sent; and that we deplore the unequal treaties with China and believe that fair ones should be immediately negotiated; and that the present immigration laws with Japan and China are unchristian.

friendly spirit among the peoples where sent; and that we deplore the unequal treaties with China and believe that fair ones should be immediately negotiated; and that the present immigration laws with Japan and China are unchristian.

Anti-Semites See Hope Of Subsidy

The Jewish Daily Bulletin refers to Henry Ford's "decision to grant aid to distinguished anti-Semites" and adds: "Following the news that Henry Ford had given \$3,000 to Laszlo Vannay, many members of the anti-Semitic Hungarian organization known as the Race Purifiers despatched requests to Henry Ford, showing that they have to their credit greater acts of anti-Jewish violence than had Vannay."

Another Union Communion Service

We recently published an account of a union communion service in a western city

in which all the local churches participated, with one exception. The exception was the Baptist church. Now comes from Joliet, Ill., the story of another union communion service, and this one was planned and presided over by the Baptist pastor and was held in the Baptist church.

BOOKS RECEIVED

A History of the Jewish People. By Max L. Margolis and Alexander Marx. Jewish Publication Society of America. \$4.00.
Where is Civilization Going? By Scott Nearing. Vanguard Press. 50 cents.
The Tavern Knight. By Raphael Sabatini. Houghton, Mifflin. \$2.50.
The Ship of Remembrance. By Ian Hay. Houghton, Mifflin. \$1.25.
Expanding Horizons. By Cornelius Woelfkin. Cokesbury Press. \$1.50.
Ownership. By Clementina Butler. Revell. \$1.00.
Chapel Talks. By John E. Calfee. Revell. \$1.00.
Qualifying Men for Church Work. By Gerrit Verkuy. Revell. \$1.50.
In Conference with the Best Minds. By Lorne Pierce. Cokesbury Press. \$1.75.
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All this is fine. It is to be hoped that nothing will prevent the rapprochement thus started from continuing until this last bit of suspicion between Jew and Christian in this country shall have been done away.

SUCH things will not come to pass, however, just by pious wishing. A gulf that has been nineteen centuries in the making will not be filled in, or even completely bridged, over-night. If there is to be permanent advance

toward mutual understanding, there must first be firm examination of the way in which the gulf came to be there. If men can find out why Jews and Christians

have been driven apart, then they will be in a position to tell what will bring them together again.

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